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*The*

# CHRISTIAN CENTURY

*A Journal of Religion*

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Is the \$25,000 Plan  
Adequate?

*By Ernest H. Cherrington*

Where Are the New Missionaries?

*An Editorial*

Rumania's Theologian-Premier

*By R. H. Markham*

The Pact in the Senate

*Editorial Correspondence*

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# The CHRISTIAN CENTURY

January 17, 1929

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## Contents

### Editorial

Editorial Paragraphs.....67  
The Pact in the Senate.....70  
Where Are the New Missionaries?.....71

Safed the Sage: The Social Rivals.....73

### Verse

The Jericho Road, by Edwin McNeill Poteat, Jr...74  
Heroine, by Robert Haven Schaufler.....74  
Ice Pictures, by Etta May Stratie.....74  
Eyes, by Ethel Romig Fuller.....74  
A Beggar in Paradise, by Verne Bright.....77

### Contributed Articles

Is the Prize Plan Adequate? by Ernest H. Cherrington.....75  
Rumania's New Regime, by R. H. Markham.....78  
Three Who Pass While the Jingo Boil, by Frank L. Hayes.....80

Books.....82

Correspondence.....83

### News of the Christian World

British Table Talk.....85  
Special Correspondence from New England.....86  
Special Correspondence from South America.....87  
Special Correspondence from Colorado.....88  
Special Correspondence from Detroit.....89  
Special Correspondence from Indiana.....90  
Special Scandinavian Correspondence.....91  
Special Correspondence from Minnesota.....93

## Automobiles and Alcohol

*This is, I am aware, the season when you are supposed to put alcohol into the automobile. It also seems to be the season when Mr. Durant, at least, is trying to get it out. And not only out of the automobile, but out of all American industry and society.*

*Dr. Cherrington, whose progressive leadership counts for so much in retaining public confidence in the Anti-saloon league, gives Major Mills' prize plan a thorough overhauling. He starts, rightly, with the purpose which the plan was supposed to achieve, and he then checks up various ends which must obviously be reached if that purpose is fulfilled. Does the plan meet the requirements? Most of us, I presume, will agree with Dr. Cherrington's judgment.*

*The question is being asked in some quarters, I notice, as to what Mr. Durant got for his \$25,000. Well, I think he got all that he expected to get; perhaps more. He got a sound contribution to prohibition discussion, for one thing. But, more than that, he got untold columns of space in the newspapers, all carrying the idea that there are people in this country who are seriously out to see prohibition made a success.*

*Mr. Durant was as logical a private citizen as could have been found to sponsor such a contest. As Mr. Cherrington points out, we cannot afford to have promiscuous drunkenness in a country that is careening over concrete roads at forty miles an hour. High speed industry and high speed transportation are two elements which must be considered when prohibition is under discussion.*

*No wonder an automobile manufacturer is interested in this issue. For it becomes more interwoven with the success of his business every year. I was reading the other night that the United States now contains 70 per cent of all the automobiles in the world, and that it is the purpose of the manufacturers to increase this year the number of cars running on our streets in the ratio of one new car for every four now in use. Put this whizzing world into the hands of drunken drivers and we will have a scourge worse than war to outlaw.*

*Yet the automobile industry seems to line up on opposite sides of the question. So far, it rather looks to be the independents versus General Motors. Mr. Durant and Mr. Ford are clear over on the dry side. But Mr. Raskob and Mr. Dupont have been just as active for the wets. And this morning's paper tells me that Fisher brothers—next to the Duponts the greatest power in General Motors—are the financial angels of a gigantic combine of Canadian and British whisky interests. It looks to me like bad business for an automobile manufacturer. Perhaps they're trying to speed up the depreciation of cars in order to sell new models more easily.*

THE FIRST READER.

## Contributors to This Issue

ERNEST H. CHERRINGTON, general secretary of the World Alliance against Alcohol; educational secretary of the Anti-saloon League of America.  
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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

**W**HAT can be done to bring to an end the mounting wave of crimes of violence? The situation is much too serious to be ignored. In Chicago last year there were 527 cases of homicide; an increase of 51 per cent over a bloody 1927. The

### Dealing with the Mounting Homicide Rate

number of arrests in connection with these cases were few; the number of convictions confined almost entirely to those who were too poor or too devoid of political connections to be afforded an adequate defense. New York's rate was lower, but not enough lower to offer cause for congratulation. There the killings came at the rate of almost one a day—337 in all. There were arrests in 222 cases. From these there have followed, so far, 28 convictions. As a deterrent to such crime, the death penalty obviously leaves much to be desired. Is it not true that certainty and speed in punishment rather than the form which the punishment takes, offer the greatest hope for dealing with this terrible condition?

### Five Out of Six Dollars Spent for War

**I**T IS no pacifist pamphlet, but the Wall Street Journal that calls attention to the overwhelming proportion of the national government's income that is still being spent for military purposes. According to the figures published by this extremely realistic newspaper, out of the \$3,601,000,000 which the government expects to spend during the fiscal year of 1930 only \$585,000,000 is to go to all phases and activities of the civil government. All the rest is needed to pay for past wars, or to prepare for future ones. Or, to look at it from another angle, only 16.25 per cent of the income of a nation that is confident that it is the most pacific on earth is spent for peaceful activities. Five dollars of every six paid in by the taxpayers must go to clearing off the obligations left by former conflicts or to keeping the army and navy in fighting fettle for the next one. In a world in which it is impossible for the most wild-eyed

to point out a single nation that would seriously consider attacking the United States, such a state of affairs as the new budget discloses is sufficient to explain why the plain citizen opposes navy building and supports all measures looking toward peace. To talk about economy in government while the war system is still legally functioning is to indulge in meaningless word-play.

### The United States of America A. D. 1928-29

**C**LYDE STEPHENSON, of Lunenburg county, Virginia, has been sentenced to ten years in the penitentiary for the confessed murder of a neighboring farmer. John H. Blymyer, Wilbert G. Hess and John Curry, members of farming communities in York county, Pennsylvania, have confessed the murder of Nelson D. Rehmyer, another farmer, and have been bound over to the January term of court for trial. Both victims were murdered because they were believed to be witches. Stephenson killed to free himself from witch domination, which had caused him to suffer pains in the leg. The Pennsylvania trio consisted of a witch doctor and two boys who sought to cut a lock of hair from the scalp of their victim. Had they secured the lock, they would have buried it eight feet underground. Rehmyer, a witch, would thereafter have been unable to cast his spells over the father of one of the boys. Rehmyer, resisting the rape of his lock, was killed. It is said that so widespread and implicit is belief in witchcraft throughout the rich farming region of Pennsylvania where this tragedy occurred that it will be extremely difficult to secure a jury competent to sit on the case. And this, be it remembered, is not the African bush nor the interior of Santo Domingo. This is in some of the finest, most highly developed farming country in America. The men who did the killing are of that "native American" stock which evokes such paeans of rapture from the opponents of freer immigration. They have attended public schools. They are members of Protestant churches. They share in the election of public officials. But when a child develops the "blue cough" they "stick the child which has the blue cough three times through a blackberry bush without



washing (the child), and you must mind to put it through the same way all three times." And when they are sure that they have discovered a witch, they are ready to kill. Well, the best seller of the moment chances to be a book which describes the incredible voodooism of Haiti.

### The Changing Mind Of the Orient

THE ORIENT'S determination to husband and discipline all its forces for an assault on the sources of world power goes much deeper than most occidentals perceive. Consider, for example, what is going on in Turkey. The average westerner knows that there is something afoot in Turkey. He has heard, vaguely, of Mustapha Kemal, and of a new constitution, and that the Turks have stopped wearing the fez and taken to derby hats. He knows that a Turkish army licked somebody—he is not sure whether it was the Russians or the Greeks or just who it was—a few years ago. And he saw in the paper the picture of a good looking woman—the Joan of Arc or the Florence Nightingale or something of that sort of the new Turkey, she was called—who is going about lecturing on the passing of the harem, or some such topic. But of the basic social changes which are proceeding throughout the Turkish empire, the average westerner knows little and cares less. Such information as our near eastern correspondent, Al Ghazzali—whose fondness for a *nom de plume* is in itself a commentary on levantine conditions—gave in last week's issue concerning the adoption of the Latin alphabet, means nothing to most occidentals. Yet now this change in the alphabet is followed by the stern measures of the Turkish government to insure that every illiterate between 16 and 40 years of age enters school. With drums beating and flags flying the officers of the new republic marched through every village on New Year's day, rounding up every adult who could not prove proficiency in the new alphabet for an intensive course in the national schools. Turkey intends to be without illiteracy before the end of 1929! The purpose is so stupendous as to be almost incredible. It is, however, another blazing prophecy of the changed east that is soon to confront a west which must learn new modes of international intercourse.

### Brookwood and the A. F. of L.

THE EXTENT to which the American federation of labor has lost public confidence by its arbitrary condemnation of Brookwood labor college is probably not recognized as yet by the federation leaders. Even if they did realize it, it is not sure that they would care much. The leaders who were mainly responsible for the attack on Brookwood are of a "public be damned" type as reactionary in outlook and as convinced of their own infallible right to run

things with a high hand as any capitalistic croesud of the old days. They went out of their way to take a slap at John Dewey during the recent New Orleans convention, and what do they care about anything that he may say now? As for the preachers, they have never taken them seriously into account. So Professor Dewey's article on the Brookwood incident, as published in the New Republic, and the protest which Hubert Herring is gathering from certain clergymen and social workers, will alike be treated with scorn by Mr. Woll and his associates. Mr. Woll will never dream that today's toryism is tomorrow's ruin for the A. F. of L. Yet it is. The A. F. of L. as a closed labor corporation, committed as much as any employers' association to the perpetuation of the present economic order, with all its injustices, and concerned only with wages and hours, cannot permanently command public sympathy or interest. Even that portion of the public which is liberal in its outlook and naturally on the side of the underdog will not excite itself unduly over the fate of any such self-centered, arbitrary organization as Mr. Woll is making of the federation. It will take the A. F. of L. a long time to recover from the stigma which the Brookwood lynching has cast upon it.

### Who Are the Nation's Great?

ON THE MORNING of January 7, 1919, the front page of every newspaper in the United States carried a story of death. At Oyster Bay, New York, Theodore Roosevelt had come to the end of his career. And ten years later to the day, on the morning of January 7, 1929, the front page of every newspaper in the United States carried another story of death. At Miami Beach, Florida, "Tex" Rickard had come to the end of his career. It cannot be said that the newspapers this year have given as much space to the career and death of Rickard as they gave to that of Roosevelt. Nor can they be charged with having misjudged public interest in the prominence accorded the passing of the boxing promoter. The coincidence does, however, lend itself to some reflection. Who are the nation's leaders? As to Roosevelt there is, of course, no question. But why does Rickard bulk so large in the public eye? His career had been that of a promoter of prize fighting—often an illegal, and always a suspect form of sport. Starting as a saloon keeper in a Nevada mining camp, after a period as prospector and gambler in Alaska, Rickard rose to a position where he could make millions of pugilists who fought in his rings, and where he could claim that "six hundred millionaires were associated with him in his enterprises in New York. The foundation of his success, according to his own judgment as reported by one of his intimates, lay in his bringing the prize fighting industry to a point of such honesty that the buyer of a ticket to a fight could be fairly sure of being seated in the seat for which the ticket called. That would seem



rather slender basis for a national reputation. Yet that "Tex" Rickard was a national figure there can be no denying. As a human being, Rickard seems to have been a very decent sort. As an example of the sort of "worker" whom America will lavishly reward, he was a disquieting portent.

### Warning Catholics Away From the Radio

THE INTEREST which some Catholic laymen show in Protestant sermons heard over the radio is evidently creating new difficulties for the clergy of that church. How much listening-in of this sort can the faithful Catholic indulge in without placing his soul in peril? In an attempt to answer the question the Rev. Dr. Collins of Overbrook seminary, Philadelphia, has contributed four tentative rules of conduct, which are printed in the Ecclesiastical Review: "(1) To listen to heretical sermons on the radio when one is conscious that his faith is being endangered thereby, is sinful and forbidden. (2) To listen occasionally, out of curiosity, when there is no danger to faith, is no sin, and unless definitely forbidden by the bishop or the holy see may be allowed. (3) To listen frequently or to follow closely the sermons of a particular sect or preacher implies that there is danger to the faith, and this practice should be forbidden. (4) To listen to heretical sermons in the presence of children, or of adults whose faith is notoriously weak, should be forbidden on the ground of scandal, for which there is no corresponding sufficient reason." From the point of view of the Catholic church these rules will seem at once tolerant and necessary. They exhibit, however, better than hours of other exposition could, the difficulties in which a religion of objective authority finds itself in the modern world.

### Gifts to Philanthropy Keep Increasing

AMERICANS increased their giving to philanthropic causes during 1928 by more than one hundred million dollars over the previous high mark set in 1927. As nearly as the figures can be gathered, it appears that the charitable gifts of the year just closed totaled at least \$2,330,600,000. Of this huge sum, the largest part went to the work of religious denominations—as has always been the case in the past—but gifts to organized charity and the educational foundations and institutions are increasing yearly, and bid fair to take the leadership within a few years. Among the notable single gifts of 1928 were Mr. Payne Whitney's bequest of more than \$45,000,000 to hospitals, libraries and universities. Mr. Whitney also created a trust fund of nearly \$26,000,000 which is to be used, both principal and interest, at the judgment of its trustees for charitable and educational purposes. The residue of the estate of the late Charles M. Hall, inventor of aluminum, was dedicated during the year to the promotion of

higher education in the orient and near east. Mr. Edward S. Harkness followed his previous large gifts to Yale with an anonymous donation which makes it possible for Harvard to inaugurate a system of "inner colleges" for undergraduates. And the various Rockefeller trust funds continued their gifts to enterprises on every continent. The largest Rockefeller gift of the year was another ten million given to the China medical board. Taken as a whole, America's men of wealth are learning how to give away their money intelligently and helpfully. As the tendency increases, however, to create foundations with immense capital resources, in order to spread the gifts out over an indefinite period, the question as to the moral responsibility of these charitable corporations to the sources of their wealth is bound to become more and more acute. A completely impersonalized philanthropy may create terrific social and industrial hazards.

### Prescribing for Chicago's Milk Difficulties

WITH a producer's strike in the immediate offing, the investigating sub-committee which Chicago's milk marketing committee has had at work for several months has made public its findings and recommendations. The report is much too long to be adequately summarized here. It does not find that the milk dealers are making inordinate profits. But it does find that the dairy farmers of Illinois, Indiana and Wisconsin, who are the main sources of supply for this market, are getting less for their milk than it costs them to produce. So, while appealing to the farmers not to strike, the committee also appeals to the milk dealers to recognize the farmers' organization—the Pure Milk association, which claims between six and seven thousand members—and to provide for the permanent employment of a neutral arbitrator within the industry, having power to deal with controversies as they arise. It is to be hoped that this report may be made as easily available to the pastors of Chicago churches as was the general study which came out of the conference held at the Chicago theological seminary last autumn. It is in the churches of the city that the urban conscience can most directly be called on to ponder the meaning, in human terms, of the herd losses totaling almost \$8,000,000 which the farmers suffered when the city's demand for tuberculin-tested milk went into effect. There, also, the significance can be brought out of an industrial situation in which the farmer-producer gets but 5 1/5 cents for a quart of milk that sells for 14 cents, while the dealer gets 8 4/5 cents for distributing it. "This committee," says the report, "knows that the city of Chicago is getting its milk today at the expense of the dairymen and their families. The countryside is deteriorating; the farms are being depleted. Men and women are being overworked, and hard child labor is the rule." This is a human issue, and the churches can best interpret the committee's

recommendation arising out of it of a slight increase in the retail price of milk. Since it was the city which demanded the imposition of conditions which make it impossible for the farmer-dairyman to operate at a profit, the city must be willing to pay enough to save the farmer from bankruptcy.

## The Pact in the Senate

[EDITORIAL CORRESPONDENCE]

*Washington, January 7.*

THE OUTLAWRY OF WAR has at last come to the floor of the United States senate. Just one year ago it was first officially proposed by Mr. Kellogg, in a note to M. Briand of France. Through a long correspondence its implications were clarified by the American secretary of state. It was submitted in the form of a draft treaty to thirteen other governments besides France and the United States, who finally accepted it, and at the invitation of the government of France sent plenipotentiaries to Paris where the treaty was signed as the Pact of Paris on August 27, 1928. Since that hour forty-five other governments have officially indicated their purpose to adhere to the treaty—making sixty governments in all. There are sixty-five sovereign nations on the planet. Of the five hesitant governments the three important ones are in Latin America—Brazil, Argentina and Chile. These, according to their leading newspapers, are waiting to see what our senate will do with respect to a reservation of the Monroe doctrine before giving their adherence. If the doctrine is reserved, they will be slow to sign; if it is not reserved they will be as eager to adhere as all the rest.

Since the ceremony in Paris, all the world has been waiting for the senate debate. Other nations are withholding their parliamentary ratifications until our senate has ratified. If the pact comes unimpaired through the senate it is a foregone conclusion that all other parliaments will promptly ratify. The multilateral treaty then will have become effective as a treaty, and because all nations are signatory to it, it will constitute a new international law, primary to all international law, and pregnant with a whole new system of international jurisprudence.

Washington is alive with men and women of light and leading drawn hither to witness the proceedings in the senate. They represent the most powerful moral forces in the nation—the churches, the peace organizations, international intelligence bodies, youth societies, leagues and clubs of women voters—all keenly aware of the crucial significance of the senate's decision. The fate of this ultimate attempt to do something absolutely fundamental about war is in the hands of these ninety-six senators. Thirty-two of their number plus one can bring to naught the efforts of the government of the United States to enlist all

the governments of the world in a universal agreement to renounce war and to shift international society from a war basis to a basis of peace.

What will the senate do? A crowded gallery looks down upon a full senate chamber. The Christmas recess is past, and the senators returned with unusual promptitude to take up their duties on Thursday, January 3. It is twelve o'clock. Vice-President Dawes declares the senate to be in order. The chaplain prays. Senator Hale, chairman of the committee on naval affairs, makes a speech on the cruiser bill, which has the right of way in the regular session. The peace pact has the right of way in executive session. Senator Borah moves that the senate go into open executive session for the consideration of the pact. "Ayes" from all over the chamber approve the motion, and the debate is on.

Borah begins to speak. His is the responsibility as chairman of the foreign relations committee, which has recommended the ratification of the pact, to present it and to interpret it. A new role for him. A strange role, say some. A natural role, say I. True, his fame as a debater on international affairs was won on this same floor in three great battles where his was the role of the antagonist—the debate on the league of nations, the debate on the world court and the debate on the Coolidge-Kellogg policy in Mexico—the first, eight years ago; the second, the years ago; the third, only two years ago. But through these years he has been nurturing his own constructive policy for world peace. It was embodied in a resolution looking toward the outlawry of war which he introduced four times in the senate, waiting for popular education to rise to the point of demanding its passage. Now events have short-circuited the slow procedure presupposed by his resolution. When M. Briand, impressed by the growth in America of a peace movement for the outlawry of war, suggested a treaty to outlaw war between France and the United States, Borah knew at once that his hour was come. He declared as soon as the proposal was brought to the attention that he would support it if it were made multilateral instead of bilateral, widened, as he said it, to include "all the powers then operating in Chinese waters."

Mr. Kellogg's official proposal of December 1927, which finally ripened into this peace pact before the senate, differed in no respect from the one made more than seven months before by Senator Borah, except that the Kellogg offer included five powers, Germany being added to the five who in the spring of 1927 were "operating in Chinese waters." This is not the place to dwell upon Mr. Borah's cooperation with the secretary of state in defining the latter's great offer and in guiding it through the difficulties of the diplomatic correspondence. It is sufficient that we who look down from the senate gallery know that he is on familiar ground, which his mind has thoroughly explored, and that his leadership is no mere perfunctory task devolving upon him.

virtue of his chairmanship of a powerful committee. He is representing himself, at last. He is not Borah the isolationist, the irreconcilable, the antagonist. He is Borah the constructive statesman of peace, who holds a seasoned philosophy of peace, who knows that all peace plans are futile, and some of them dangerous for America, so long as war remains the supremely legal thing it has always been. The Borah who arises as champion of the outlawry of war is the real Borah. He is no negationist, a mere critic and destroyer of peace plans, as he has been pictured by many who advocate peace. He is an architect, a builder of true peace. As such he knows full well that the structure of peace cannot be reared until its foundation is laid. He rises in the senate with trowel in hand, to lay the corner-stone of a new international order.

Borah speaks for two days—that is to say, he holds the floor for two days. But his well prepared address, calculated to occupy perhaps two hours, is interrupted before he has gotten through the introduction. Questions are shot at him from every part of the chamber. He can scarcely complete a paragraph without interruption. The characteristic eloquence that makes people think of Webster has no chance to get going! He talks in conversational tone. Not once is there a note or gesture of irritation at the hecklers. He seems to welcome interruption, and makes some of his best points under the spur of a challenge.

Into the substance of his argument I shall not go, except to say that he set the treaty in its true character when he emphasized that its chief significance lay in the fact that it meant the abolition of the institution of war. He claimed no magical power for the treaty. When war is no longer a recognized legal institution, there will devolve upon the nations the task of organizing the peace of the world." It is difficult for some people to grasp this conception. Their minds are so preoccupied with negative schemes and devices for "preventing" war that they cannot take the constructive idea of renouncing war as a means of releasing and mobilizing all the forces of good will in national interest and constructive intelligence on behalf of a pacific settlement of all future disputes.

Many senators by their questions showed that they did not grasp the genius of the treaty with which they were dealing. Senators Reed and Moses regarded the whole thing with cynical irony. Some senators, like Hanson and Bruce, regarded the treaty as "weak" because it was not "implemented" with mechanisms for punishing a violator, and because it carried with no provisions of specific procedure for the pacific settlement of disputes. But the latter type of senator voted for ratification on the ground that the treaty was a "noble gesture" of good will. The cross-fire of questioning to which Senator Borah was subjected fully revealed the voting attitude of the questioners. No one has yet said he would vote against ratification. The most explicit expression, so far, has been that of Senator McLean, who declared in his address on

Saturday that he would not vote for ratification without some accompanying declaration analogous to the so-called British reservation.

According to the gossip one hears in Washington, the pact is practically sure of ratification, and no doubt by the time these lines are read its fate will have been decided. But at this moment the issue seems to be not for or against the pact, but for or against an accompanying resolution. All thought of reservation has, apparently, been given up. A reservation, in the strict sense of the term, would have to be attached to the text of the pact, necessitating the re-submission of the entire instrument to all the present signatories for their acceptance of the reservation—an impracticable procedure. What force a mere resolution would have, whatever its content might be, is a question. In my judgment, a resolution would have no legal effect at all, and its moral effect would be wholly temporary. It would be merely an expression of the opinion of those who voted for it. It would have no binding force upon the future.

The pact is what it is. Its meaning has already been interpreted in the correspondence of the governments before they signed it. No interpretative resolution can retroactively restrict or enlarge or otherwise modify its meaning. But a resolution can save the face of some senators, and make them feel the virtue of having saved their country as well as their faces. Any kind of a resolution would suffice for that.

And now, as I write these lines, the rumor is circulating that the "resolutionists," as they are called, convinced that they cannot get a resolution, even a mild one, through the senate, are offering to compromise on a statement to be formulated and issued by the foreign relations committee, upon which the senate will not be asked to vote at all! Senator Borah is against any kind of resolution, believing that the treaty means exactly what it so clearly says, and that if it is ratified the moral value of a wholehearted ratification should not be weakened by grudging or meticulous or irrelevant explanations.

—C. C. M.

## Where Are the New Missionaries?

CONTRARY to general impression, American mission boards have more money to invest in new missionaries than they have candidates fit to employ. Finance, say the secretaries, is not the main difficulty now confronting the missionary sending agencies. It is far easier to find money enough to send and support a missionary than it is to find a qualified missionary to send. There is, in fact, money now available wherewith to send out during the present year many more new missionaries than the board officers have any serious expectation of finding.



Here is the situation, as the boards have outlined it to their principal recruiting agency, the Student Volunteer movement: The mission boards have already listed more than 1200 bona fide calls for new missionaries to begin overseas service during 1929. Some of these places will open only in case there is an increase in the income of the society involved. Yet there are more than 750 of these calls for which appropriations have already been made. If to these there are added the number of missionaries who will be sent out by boards not yet able to list their definite intentions, it is reasonable to conclude that American and Canadian societies are ready to commission at least 1000 new foreign missionaries this year, if they can discover qualified candidates.

Analyzed by types of service, it appears that more than a hundred of these missionary recruits must be doctors; more than 400 must be teachers; just under 400 must be ready to fit into that general category which appears in the annual reports under the head of "evangelistic workers." Two hundred of the new workers would be sent to China; 100 to Japan; 200 to India; 150 to South America and a similar number to Africa. A good many would be replacements for missionaries who are retiring, yet many more would be expected to undertake entirely new work than at any time in the near past. Should the desired thousand be sent out, it would be the first time since 1924 that any such number of recruits from Canada and the United States have gone to the foreign field.

This, then, is what the missionary agencies consider the present need. Yet in the face of this need they are forced to report a startling falling off in the number of college students offering themselves for such service. It is revealed that in 1928, enrolments in the Student Volunteer movement reached only 10 per cent of the enlistments recorded in 1920. It would be interesting to see such figures analyzed still further. Do the remaining 10 per cent represent all sections of the country and all types and standards of schools? Or do they come in predominating numbers from a certain type of denomination or from colleges of a restricted kind? "The conclusion is indisputable," says the candidate secretary of the Student Volunteers, "that students as a whole are not offering themselves for Christian service abroad in any way comparable with the situation six or eight years ago."

Why? What keeps the thoughtful, socially-minded, spiritually, concerned student of today—who exists in as great numbers as ever—from enlisting in a form of service which proved so attractive to the student of one or two decades ago? The Student Volunteer officers have their explanations, and some of them sound convincing. In the main they fall into four groups. Falling off in the number of prospective missionaries is, they hold, due to these causes:

1. Today's students do not feel that they have enough religion to export. This is interpreted to mean a lessening of the vitality of student religion.

2. Much vocational guidance in the colleges is said to ignore the claims of the service motive, and to insist on a standard of compensation which the missionary boards cannot reach.

3. The increasing number of calls from the field for specialists in various lines of work is said to decrease the number of students who might consider themselves eligible.

4. Manifestations of rising nationalism on mission fields have contributed to a belief that the day of missionary work is nearly done.

The second of these reasons hardly seems to merit consideration, for the reason that the student who would be kept from the mission field by the salary issue has no business there at any time. But the other three are worthy of careful attention, and it is hard not to sympathize with the student who, feeling the force of any of the three, hesitates to present himself or herself as a candidate for foreign service.

Is it necessarily a sign of lessened spiritual perception if the student begins to doubt whether he has enough religion to export? May it not, on the contrary, be a sign of heightened recognition of religious realities? All the important missionary conferences today render testimony to the actuality of the spiritual values to be found in non-Christian communities. The Jerusalem conference went so far in that direction that many sincere participants became frightened lest the whole case for Christian missions be surrendered. On the other hand, it is just as generally admitted by active missionaries that it is the inability of the missionary to free himself from his western background that constitutes his heaviest handicap. In the face of these two considerations, can the student be blamed if he is found doubting whether he has enough spiritual insight to make his contribution to the mission field as large as he could make elsewhere?

Nor is it any wonder that the student halts before the sort of personal demands that are coming today from the mission fields. It is the custom for recruiting agencies to quote the words of national councils and national leaders in China, India or Japan to prove that missionaries are still desired in those countries. But having done that, when the question is asked as to what *kind* of missionaries the specifications given generally fall under one of two heads. The desire is either (1) for an expert with years of training and experience or (2) for proved saints. Naturally, the college undergraduate hesitates to present himself as meeting the specifications under either category.

In the same way, when the student asks whether the changed missionary situation, induced by the rising nationalisms of the east, has not reduced the need for the work of missionaries he has at least two reasons for arriving at that conclusion. On the one hand, it seems like common sense to suppose that if the time has actually come when nationals are to take over the direction of Christian work in the lands and missionaries are to step into advisory

relationships—as is being proclaimed from the house-tops—that it will take fewer missionaries. And in the second place, if the work of the missionary is to be advisory, to what extent is the college student, who has had little experience in his home land and none whatever under the cultural conditions of a mission field, fitted to fill that role?

But are these reasons which the recruiters themselves advance for the decline in missionary recruiting the only reasons operating? That they are important reasons we agree, but we are sure that there are still others which must be taken into consideration. For example, there are hundreds of serious-minded students, of the exact sort to make strong additions to the missionary ranks, who hold back because of the questions in their minds concerning the spiritual validity of western Christianity. It has become rather the fashion for the missionary, patterning after Stanley Jones, to say with an expansive gesture that he dissociates himself from western Christianity and goes to represent Christ and Christ alone. But, the thoughtful student asks, can it be done? To how complete an extent can the missionary divest himself of his character as a westerner? To what extent can he make the yellow man, or the brown man, or the black man believe that he is an accredited messenger of peace, brotherly love and the equitable sharing of the good things of life while he stands as the product of a society blinded with slaughter, cursed with race pride, and determined to hold itself aloof behind the highest, tightest exclusion walls it can raise?

Or, if the thoughtful student has concluded that it is possible for a western Christian honestly to present Christ to non-westerns, certainly he is sure to ask whether that presentation can be satisfying when made under the auspices of a divided and warring denominationalism. Again, there is a great deal being said in these days as to the subsidence of the denominational scandal on the mission field. Undoubtedly, there is a species of common planning possible today which could not be attempted twenty-five years ago. But is there any sincere attempt to do away with the divisions, except as national churches arise to force the missionaries toward a common Christianity? So the potential missionary, knowing that if he goes to the mission field he must go under the auspices of some denominational division, hesitates to lend his aid in perpetuating, by his enlistment, an interpretation of Christian service whose validity as a contribution to the kingdom of God he increasingly suspects.

At the recent meeting of the Federal council in Rochester, one of the women in attendance spoke with pride in a private conversation of the plans of her son, now finishing postgraduate work in a famous professional school. "He's going to India," she said. "Oh, he's going to be a missionary?" was the inquiring response. "Well, I suppose you would call it that. But he wouldn't like to hear himself called a

missionary. He is going, he says, to receive and to share."

In that incident there is to be discovered one reason why many students, in every way desirable as Christian leaders, hold back from enlistment as missionaries. The old conception of missions, compounded of sentiment and dogma, has passed, for them as well as for the thoughtful missionaries and mission leaders who gather in a Jerusalem conference. If they can find a place in a mutual process—a process of giving and sharing the spiritual goods of life—these students will soon enough express interest. But to go out to strengthen denominational lines, or build up the empires of western ecclesiasticism, or to engage in any sort of colonial expansion or administration under churchly auspices, is to ask them to do something in which they have no interest. If the mission boards wish to increase the number of their missionary recruits they can best begin by making clear the ways in which mission work today differs from that of the past. And these differences must be actual, not theoretical.

## The Social Rivals

### A Parable of Sated the Sage

THERE WERE in a certain city two Women who were Social Rivals. And the name of the one was Mrs. McFarland and the name of the other was Mrs. Leighton. And Mr. Leighton owned the Furniture Store and was also a Mortician, and Mr. McFarland was a Realtor and an Insurance Man. And when Mr. McFarland sold his buggy and bought a Ford, Mrs. Leighton saw to it that her husband bought a Dodge. And when Mrs. McFarland traded in the Ford and bought an Essex, Mrs. Leighton traded in the Dodge and bought a Buick. And then the matter had to stop, because Mr. McFarland could not afford a Packard nor Mr. Leighton a Cadillac.

Now Mrs. McFarland was accustomed to say that her husband was desirous of buying her a Rolls-Royce but that she said, I tell him that what we have is good enough for he and I. And Mrs. Leighton took pains very soon thereafter to say, Mr. Leighton doth think that a New Furnace would make our house more comfortable for him and me.

And each of these ladies every once in awhile would throw a Party, and invite the other one, in order that she might put something over on her. And when Mrs. Leighton served Loaf Sugar for the Coffee, and Mrs. McFarland, who had not observed the Sugar Tongs, removed a lump with her Fingers, Mrs. Leighton called the Maid, and commanded her to empty and refill the Sugar Bowl.

And that was the score for some time.

But when the Fall program of the Women's Club

opened, then did Mrs. McFarland have her revenge. For Mrs. Leighton read a Paper in October on the Sculpture of Ancient Athens and Mrs. McFarland was appointed to read one in November on The Influence of Antient Egypt in the Development of Early Greek Styles. But when she came to read, she said that the paper of the Preceding Month had been so Interesting and so Valuable and so Original, she had felt the subject would justify another hour; and so she proceeded to read Mrs. Leighton's paper out of the National Geographick Magazine.

And there could be no Come Back after that.

And when the other Women said, That was, indeed, revenge, Mrs. McFarland said, I could be content that she should ride in a More Expensive Car than I, and remind me that I had to leave school

before I finished Grammar, and to keep her Skirt by successive stages one inch shorter than mine, but when she pulled that Sugar Bowl stunt on me, I knew it was My Turn.

So it was the Sugar Bowl out of which came this Bitter and Acid Dose; and it had been better if Mrs. Leighton had stopped short of that. For it is well for one to know how far it is best to push one's Success in Rivalry.

For Samson did indeed discover that out of the Strong Came Sweetness, but Mrs. Leighton learned to her sorrow that out of the Sugar Bowl comes sometimes a Sour and Bitter draught.

Wherefore in this thing of Social Rivalry there may well be a degree of Moderation, and possibly a little Gentleness and Kindness of Spirit.

## VERSE

### The Jericho Road

I KNOW the road to Jericho,  
It's in a part of town  
That's full of factories and filth.  
I've seen the folk go down,

Small folk with roses in their cheeks  
And star-light in their eyes,  
And seen them fall among the thieves,  
And heard their helpless cries

When toiling took their roses red  
And robbed them of their stars  
And left them pale and almost dead.  
The while, in motor-cars

The priests and levites speeding by  
Read of the latest crimes  
In headlines spread in black or red  
Across the "Evening Times."

How hard for those in limousines  
To heal the hurt of man!  
It was a slow-paced ass that bore  
The Good Samaritan.

EDWIN MCNEILL POTEAT, JR.

### Heroine

DOWN in a long untraveled trail  
Flanking the Ripogenus wood,  
I chanced upon a mother quail  
Who rushed between me and her brood.

Love lent that little trembling thing  
The lofty courage of the weak;  
She threatened me with her frail wing  
And stabbed me with her timid beak.

ROBERT HAVEN SCHAUFFLER.

### Eyes

THE eyes of little girls and boys  
Are starred with evanescent joys.

The eyes of youth are steel-keen lances  
Probing truth and circumstances.

Middle-aged eyes are dulled with mistrust  
Of dreams that have proven mirages and dust.

Only in old eyes is there a bond  
With vistas and space—with something beyond.

ETHEL ROMIG FULLER

### Ice-Pictures

OUTSIDE my window, from where I lie  
Watching a darkening square of sky,  
Outside my window I see the trees'  
Icy and intricate filigrees:  
Delicate filaments crystalline  
Amethyst-pale in the after-shine;  
Patterns lovely and rare and quaint  
Touched with a master's fine restraint;  
Spiring towers and shimmering halls  
Changing, as daylight shakes and falls,  
Changing to ladies of silvery grace,  
Frail and filmy as fine old lace.  
Airy, elusive fragilities!  
Shining and vanishing fantasies!

O for the eye and the artist's hand,  
O for the heart to understand!  
O for some God-given gift in me  
To capture this rapturous symmetry!

Outside my window the dark, malign,  
Smudges the tracery, leaves no sign.

ETTA MAY STRATTON



# Is the Prize Plan Adequate?

By Ernest H. Cherrington

**N**O PLAN to make the eighteenth amendment "effective," to use the phrase which governed the Durant prize contest, can ever be adequate, however practical it might be within its self-imposed limitations, if it ignores the fundamental truth that a fully informed, enlightened and convinced public opinion is necessary to obtain general observance and proper enforcement of any law. Since there are no self-enforcing constitutions and since the effective force back of democratic government is public opinion, a revolution in social customs for large numbers of people, such as is involved in the effectiveness of the eighteenth amendment, hinges upon the attitude of the citizens of the nation.

Therefore, not the plan proposed by Major Chester P. Mills, who won the Durant prize, but probably a mosaic of the practical suggestions in all the plans entered in that competition will ultimately provide what Mr. Durant requested, namely, "The best and most practicable plan for making the eighteenth amendment effective." Basic to whatever success may be achieved in such effectiveness will be the educational program, in which the federal government and the various states alike will have their responsibility and their opportunity. The whole history of democratic government demonstrates that provisions for the enforcement of law, important and essential as they are, are inadequate unless there is an informed public sentiment supporting such law and such enforcement. Under free government a law can be adequately enforced only when the overwhelming majority of the people both respect and observe it.

## *The \$25,000 Mills Plan*

The prize-winning plan of Major Mills is splendid so far as it goes, but it would be difficult to regard such a plan as adequate. The author evidently conceives of prohibition as something to be administered and enforced rather than as a social policy to which the American people, by unexampled majorities, have committed themselves. Besides ignoring many highly important problems which are directly concerned with enforcement, he does not seem to appreciate the fact that an ounce of prevention is worth a pound of cure not alone when this principle is applied to alcohol diversion, but when it is applied to the whole question of prohibition.

The success of prohibition, ultimately, must be determined not merely by the activity of law officers and supervisors of industrial alcohol, but by the extent to which the American people recognize the fact that there is no place for beverage alcohol in this high-powered, interlocking civilization. While economic pressure and new work-habits are playing their part in driving beverage alcohol from the permitted

usages of those employed in our great industries, there is today a crying need for fuller, more scientifically exact and more widely diffused education upon the evils, both personal and social, inseparable from the beverage use of alcohol today.

## *Major Sources of Supply*

Major Mills, in his plan, apparently views the problem solely from the standpoint of an administrator. It has been asserted by a responsible official of the present government that of the various prohibition activities, 50 per cent are concerned with the permissive phases, 25 per cent with other administrative phases, and 25 per cent with the detection and prosecution of offenders. In view of this, it is probably not strange that Major Mills should practically limit his proposals to administrative measures, but it does appear rather strange that he should ignore that part of the government's task which has to do with the prosecution of liquor law violators. There is no place in this plan for the training of agents or for emphasizing responsibility of district attorneys and judges. He disregards the congested court dockets with trials delayed until witnesses die or forget essential evidence. He seems unaware of the crying need for more judges to care for these cases. Bond scandals and bargain counter days when bootleggers confess their guilt and are freed on payment of a paltry fine do not seem to have impressed him with their importance. In view of all the evidence at hand and in view of all the discussion concerning court procedure and prosecution, it is a serious question whether 25 per cent is a sufficiently large fraction of governmental prohibition activities to be devoted to the prosecution of offenders.

Does not Major Mills place altogether too much emphasis on the diversion of alcohol? Remarkable progress has been made in the control of industrial alcohol during the last eighteen months, or in other words, since Major Mills gave up his post as prohibition administrator of New York. Recent revelations have made known even to the general public the extent of liquor smuggling on our northern and southern borders. New forms of illicit distilling—such as making moonshine from corn sugar—have also arisen during this period, supplying part of the trade formerly relying on diverted industrial alcohol. Illicit distilleries in private houses from which the moonshine is taken for sale elsewhere—thus avoiding prosecution under a statute which requires proof of sale—are today an important element in liquor lawlessness. Not alone has the present prohibition administration made remarkable progress in the control of industrial alcohol, but it has been intelligently facing these and other new problems as they arise.

The implication in the Mills plan that the Vol-

stead act provides sufficient legislation raises another question. A large number of the most effectively enforceable provisions of federal anti-liquor laws are to be found in the tax provisions of the old internal revenue acts. The Volstead act should have provided adequate fines and prison penalties. Since it failed, however, prosecutors are forced to look to the old tax provisions for a workable law. Even the conspiracy act is invoked frequently for want of proper prohibition legislation to meet situations which frequently arise, while old "nuisance" acts, intended to reach gambling rooms and vice resorts as well as liquor law violators, are in frequent use.

Major Mills' suggestion that permit holders should agree in writing to inform the government of the time and place where industrial alcohol will be used in manufacturing processes, is splendid, as is also his suggestion that only temporary permits should be issued at first. The existing permit system accomplishes the same end, however, by providing for the revocation of permits at any time. His proposal that local administrators should be made responsible for the issuance or revocation of permits is good, but if such authority is conferred upon local administrators, they should be held absolutely responsible.

#### *Other Prize Plan Suggestions*

There is a questionable assumption in Major Mills' assertion that "under 2 per cent of the liquor consumed is imported." Presumably by imported he means smuggled. The fact that official analysis of seized liquors shows the presence of denaturants in 97 or 98 per cent, does not necessarily indicate that only 2 per cent of the illicit supply has been smuggled into the country. The fact that smuggled goods are usually "cut" and that industrial alcohol has provided material for much "cutting," would help to conceal the presence of much smuggled liquors in current consumption. This naturally means that much less than the 98 per cent allowed by Major Mills is of domestic production.

The detailed plan for control of industrial alcohol, as presented by Major Mills, is excellent. Especially important is his declaration that "the dependent denaturing plant has no economic place in business," since such plants can secure alcohol only from distilleries authorized to manufacture it and with which the dependent denaturing plant is forced to compete. Since such competition is difficult, many of these plants are, as Major Mills says, "often forced to make a living by delivering unlawful supplies to the bootlegger." There has been much argument concerning plans to eliminate the "cover house" system, by which fraudulent invoices and bills of lading are provided to hide the diversion of industrial alcohol supposed to be used in manufacturing. The practical question is not concerning the advisability of such elimination, but concerning the best possible method to effect it.

This criticism of Major Mills' plan does not mean that his plan is not a good one, but only that it is not as inclusive as an ideal plan should be. By failure to recognize many of the most important problems and by omission of any program for reaching public sentiment, it imposes upon itself limitations which not even the 2,000-word limit made imperative.

#### *New Legislation Required*

"Frozen" legislation for prohibition enforcement, unalterable as the laws of the Medes and the Persians, is inconceivable. Many worthwhile plans offered in the Durant contest, so far as the committee's statements indicate, have recognized the need of new statutes or revision in the present law. The need for modernity in such legislation is self-evident. As rapidly as the outlawed liquor traffic finds loopholes for its illegal activities, it is necessary to close such gaps by legislation. Besides remedying the weakness of the Volstead act in the matter of the penalties prescribed, an increased enforcement appropriation should be an important feature of any serious program to make the eighteenth amendment effective.

The warehouse concentration of existing liquor stocks and governmental supervision of all legitimate distillation are among the vital legislative phases of any effective program for prohibition. The unifying of federal activities concerned with the enforcement of this law should be made possible, possibly through a liaison officer who would coordinate these activities as the prohibition bureau, customs and coast guard are now coordinated under an assistant secretary at the treasury. There should be official governmental publication of significant data on various vital phases of beverage alcohol use, poison liquors, law violations, accidents, the progress of enforcement activities and various other related social and economic data such as are now published on other important subjects. These are only the more important points in national legislation required for effective enforcement.

#### *Concurrent Action and Coordination*

To discuss seriously any plan to make the eighteenth amendment "effective" is impossible if the plan mistakenly assumes that this task belongs alone to the federal government. Enforcement of prohibition according to the plain language of the amendment is committed both to the federal government and the various state governments. The concurrent clause is a part of the amendment itself. It is of the first importance that each state shall recognize the moral as well as the legal obligation imposed upon it to adopt legislation to fulfill its duty in this respect. There is also a growing realization not alone of the wisdom of such action, but of the imperative necessity for coordinated action between local and state governments on the one hand, and the federal government on the other, to meet the situations created by the liquor criminals. The period required for the

eighteenth amendment to become satisfactorily "effective" will be materially shortened when local and state governments deal efficiently with local violations and leave the federal government free to handle those features of the problem which have to do with interstate traffic, with smuggling, with diversion of industrial alcohol and with conspiracy cases which transcend state boundaries.

### *Education the Great Factor*

With all that may be said, however, for methods of administration, enforcement programs, and necessary remedial legislation, we will never have an effective eighteenth amendment or adequate enforcement of the laws pursuant thereto, until the people generally respect that amendment and observe the laws, not only because they are the laws, but because they believe in and are devoted to the vital principle of righteousness which the laws are intended to express. That means education. The importance of education and propaganda was evidently recognized by many of the participants in the Durant prize contest. It is interesting to note that 16,108 urged the necessity of such educational work, among whom 1,465 urged that the schools "teach prohibition," while 9,622 emphasized the opportunities for direct propaganda. The movies, the radio, slogans, posters, "minute men" speeches, were urged by hundreds of the contestants, while a national publicity campaign was suggested by 1,852 and a campaign in the newspapers and magazines by 1,342. With two-thirds of all the contestants making these educational suggestions, it is difficult to avoid the conviction that the need for an educational program is at the heart of this entire question.

### *The Economic Argument*

Prohibition educational work of the old-fashioned sort will not meet the needs of the present age. While many of the old arguments are still true and the facts whereon they were based still exist, there are also new elements which need to be recognized. The increasing mechanization of industry, the close integration not alone of our industrial but of our social life, the speed we now demand of all modes of transportation, the entry of the airplane and the high-powered automobile into a traffic field already perplexing because of its serious problems, the closely coordinated factory activities where the conveyor belt or equivalent in mass production demands steady nerves and clear minds to maintain the new pace of industry, and many other analogous facts must be considered by any who are trying to determine what place can be accorded beverage alcohol in modern life. Further, our economic life is, to a larger degree than is commonly realized, dependent upon the steady continuance of popular expenditures for legitimate purposes. The diversion of the old-time drink of billions of dollars has not alone stimulated the

nation's retail trade, but has prevented its possible collapse during the readjustment following the war. Much of our economic stability depends upon our home consumption of American-made products. That consumption has reached its present high level because of the prevalence of instalment buying. Credit, which before prohibition was reserved for the comparative few, is now commonly accorded practically every worker who has a steady job or position. As the result, we have an inverted pyramid of credit which rests upon the figure of a sober, steady worker. Economic truths, of which these are merely a few illustrations, should be a feature of prohibition education, just as much as the old-time warnings against the evils of over-indulgence in alcoholic beverages.

The churches, social betterment agencies, welfare associations, temperance and reform societies, civic leagues, and citizenship organizations can most effectively carry this educational program into effect, making a serious impression not only upon political agencies, but upon social, industrial, commercial and educational sections of our public life. Such a campaign of education has never been attempted in any social reform movement in the past. Its principal aim would be to make the people lay aside for a moment any preconceptions and calmly consider the facts, their implications, and the possibilities involved in the promotion of an alcohol-free civilization or its opposite. Especially important is it that such an educational program should reach our colleges and universities, and the higher grades in our public schools, from which in a few years will come not alone the citizens, but the officials of our public life of tomorrow.

Government and public opinion are interrelated and essential parts of a democratic civilization. Both must be considered if we hope to evolve "the best and most practicable plan for making the eighteenth amendment effective."

### *A Beggar in Paradise*

MY SOUL was beggar at the throne of God:  
"Forgive it, Lord, if I have too soon sped  
From the dear earth Thou gavest—for want of bread  
My body died—under insensate clod  
It lies, forgotten in the hearts of men;  
And the cold snows have drifted and the wind  
Between the stars rushes above it blind,  
Against that day when clay shall rise again.

"'Am I my brother's keeper?' Thy people cry.  
They wear self-righteousness like any cloak—  
What matters it to them if beggars die!"  
In wrath the Lord God out of heaven spoke:  
"O men of earth, seed of the son of Cain,  
My Son hath died for thee, and hath He died in vain?"

VERNE BRIGHT.



# Rumania's New Regime

By R. H. Markham

**W**ELL, what do you think of that! A theological professor has become prime minister of Rumania! And his coming to power, after a vehement social and political struggle a decade long, is hailed as the beginning of a new regime in a poorly governed land.

The name of this man is Juliu Maniu. He was born 55 years ago in the province of Transylvania, which then formed part of Austria-Hungary, more specifically of Hungary. After finishing a law school course he established himself in the city of Blaj, which was a center of Rumanian culture, and became a teacher in the large theological seminary there. But Mr. Maniu did not allow his duties as teacher to occupy all of his time, for he felt called to participate in a greater work for the liberation and elevation of his people.

Transylvania, which is a large and beautiful land containing some of the most imposing mountains, many of the richest mines and some of the best fields in Europe, is inhabited by a mixed population and has long been the seat of nationalistic, religious and sectional strife. The people there, more than five million in number, are Rumanians, Hungarians, Germans, Jews and Slavs, and they worship in several kinds of Protestant churches, including Unitarian and Presbyterian, in two varieties of Catholic churches and in two sorts of Eastern Orthodox churches. So there have always been grounds for bitter conflicts and most of the people have usually been unhappy. Some national or religious minority in Transylvania has always been oppressed by some dominant majority there.

## *Out of Racial and Religious Conflict*

For centuries the most neglected and oppressed people in Transylvania were the Rumanians, who constituted well over half of the population. They lived largely in villages and were more backward than the Hungarians and Germans and less aggressive than the Jews, so they were subjected to unfair economic, cultural and governmental discrimination. Naturally even they, humble as they were, resented this and gradually began to resist it. In the course of decades they acquired some economic and cultural rights and in the second half of last century founded a political organization, the national party, which persistently and heroically worked to compel the Hungarian government to give full political equality to the Rumanians. It was to this party that Juliu Maniu devoted most of his abilities and energies. In time he became its leader. For years he was known as an uncompromising champion of the oppressed Rumanian minorities in Hungary. Like an Old Testament prophet he appeared in hours of persecution before the strong in behalf of the weak, ignorant and exploited.

And he was a good champion. In appearance he resembles a stern, inflexible Presbyterian preacher. He is quiet, self-controlled, thoughtful, determined. He talks little, carefully weighs his words and never recants. He lives humbly, is abstinent in his habits and, though reserved, is accessible and friendly. He has a one-track mind, like Mr. Wilson, and makes no compromises where principles are concerned. He is one of the people still under the spell of grand ideas—he still ardently believes in such things as right, equality of opportunity, freedom and economic justice. Before his opponents he is rigid and unbending, accepting no conditions and offering no concessions. Like Lincoln, he insists on declaring that a nation cannot exist half slave and half free. No enticements have ever been able to lure Juliu Maniu from a position of any kind that he had once taken on principle.

## *The New Premier*

After decades of struggle, which reached its climax in the world war, the Rumanians of Transylvania won their freedom and that land was annexed to Rumania. The dream of centuries had come true and all the Rumanians were united in an independent kingdom. So one of the tasks of Juliu Maniu was over. He no longer had to champion his countrymen against foreign masters. However, his greatest work was still before him, for the Rumanian people had not yet attained real freedom. The Rumanian government at Bucharest treated the Rumanian peasants, who comprise over 80 per cent of the population, badly and subjected the liberated provinces to much oppression. Although it does not behoove an American, who is conscious of all the violence and graft that exists in the United States, to be critical of other countries, still I cannot but record the opinion of all objective observers to the effect that Rumania has been badly governed. Democracy has not prevailed there. A censorship has long been maintained and newspapers have often been confiscated, martial law still exists in many provinces and in many large cities, including the capital, the police have been all powerful, a very effective spy system has been in force, workers have been persecuted, there have not been honest elections, and the administration has not been free from gross graft. The new provinces have been overrun with carpetbaggers.

## *Rumania's Real Rulers*

This governmental absolutism is undoubtedly due to many causes—as most evils are—but the people have long attributed it to the liberal party and to the Bratiano family which leads that party. No doubt this blame was not altogether misplaced. The liberal party has dominated Rumania for years. And its leaders, Ion Bratiano, his eldest son, Ionel Bratiano

and later another son, Vintila Bratiano, were actually stronger than the royal family. They exercised regal power. They dictated to the king. Furthermore, this clique, the liberal party, comprised all the men of importance in the country. It was made up of the leading bankers, merchants, industrialists, professors, churchmen, military men, and intellectuals. And all this vast power was directed by the most gifted and clever family of politicians in southeast Europe. Naturally this little group of people arranged matters so that its members got the best of everything in a land that is very rich. In consequence, there are a few very rich people in Rumania and many very poor, ignorant and backward people.

To make matters worse the Rumanian peasants have been very timid, submissive and inert. Until recently they have shown but little power of resistance. As a matter of fact, most of them were in a position of virtual serfdom until a decade ago and so had inherited a spirit of subserviency, a fear of superiors, an attitude of resignation toward the great God whom they were solemnly taught had put them in their places. How could such timid people, utterly unorganized, fight the church, army, police, banks, commerce and intellect of Rumania, assembled in the liberal party and led by a brilliant family of men used to victory?

#### *The New Provinces*

Up to the close of the world war the plight of the Rumanian peasants was bad indeed. Then they received both land and the ballot. They were no longer serfs. Still they didn't work their land very well and didn't know how to use their votes, so the liberals continued to be masters. Nevertheless, conditions were more hopeful and became still more auspicious when the people from the "new provinces" began to revolt against the absolutism of the liberal party and the Bratianos. Just a word about these new provinces. "Old Rumania" was freed from the Turks fifty years ago. Then ten years ago Bessarabia on the east of "old Rumania," Bukovina on the north, and Transylvania on the west were annexed to "old Rumania" and there was created present "Greater Rumania." These new provinces, taken together, are larger than "old Rumania" and contain more people, most of whom are Rumanians. Furthermore, many of these people are appreciably more advanced in the ways of democracy and civilization than the inhabitants of the "old kingdom"—at least, they feel more advanced. In any case they were freed ten years ago from foreign masters and deeply resent being subjugated by native masters and subjected to the autocratic regime of the Bratianos. What sort of liberation is that!

Immediately after the close of the world war they began a fight on the liberal regime and the Bratianos. Their leader was Juliu Maniu, and the national party which he had once directed against Hungarian autocracy at Budapest he now turned against Ruman-

ian absolutism at Bucharest. For a time the peasants, organized in the new peasant party, and the provincials in the national party fought separately. But since they had a common enemy they joined forces and created the national-peasant party, comprising the peasants from the whole of Rumania and the "upper classes" from the provinces recently added. It was Juliu Maniu who led this crusade against autocracy.

#### *To the Edge of Revolution*

The struggle was long and vehement and went to the very edge of revolution, toward which it was inevitably headed. The liberals did all in their power to detach Maniu and his colleagues from this movement. They tried to entice him into their fold as they had lured many another insurgent leader. They offered him generous terms if he would stop the fight. The Bratianos offered to take the national-peasant party into a government coalition on a fifty-fifty basis. Many people urged the former theological professor to accept this proposition rather than risk a further struggle. They told him that it wasn't sporting to try to be "a whole hog or none." Furthermore, they added, "See what a chance you'll have to start your reforms."

Maniu rejected every such offer. They seemed to him to violate the principle for which he was fighting, namely, democracy. He said, "It is not for us leaders to make a bargain. Let's have elections. Let the people say whom they want. Let them show whether they want fifty of you and fifty of us in the government." "But," objected Mr. Bratiano, "the people don't know what's good for them. It is our duty to lead them. That's what we are here for." But Maniu couldn't understand it that way. He insisted on fighting it out.

The situation became more and more strained and dangerous. Once Maniu gathered nearly 200,000 villagers in a town called Alba Juliu. They took an oath to make any sacrifice necessary to overthrow the regime. They declared the government outlawed, set up a new parliament and threatened to resort to more radical measures. As an especially effective threat they declared that on December 1, which was to be celebrated as the tenth anniversary of the liberation of the new provinces, the people from the new provinces would not celebrate but would ferociously protest if Bratiano presided over the solemnities. They said they would make it not a day of rejoicing in freedom, but of revolt against autocracy.

#### *The Regency Intervenes*

At last the regency, acting in the name of the boy king, perceived that matters had reached a very dangerous stage and took the bold and unprecedented step of brusquely dismissing Vintila Bratiano and the liberals from power. Juliu Maniu was made prime minister and at once appointed a new cabinet; parliament was dissolved and new elections will undoubtedly

edly maintain his party in power. It is hoped that autocracy is at an end in Rumania.

All this is largely the work of a stern, uncompromising champion of the common people, a man who believes in fairness, legality and constitutional methods. He has gathered into one group peasants and priests, men with hoes and men with pens, bankers and ditch diggers, and has gone straightforward, unswervingly, toward democracy. He has had faith in men and the God of right and has staked his cause on that faith. He has fought the most powerful political party in southeast Europe, and has won.

His government will, of course, not bring in a utopia nor turn Rumania into a paradise. He must work with weak implements and is himself inexperienced in the many details of administration. But he has won a tremendous victory in the cause of right, he has taken an almost impregnable fortress of autocracy and has pushed far ahead a lagging sector of the worldwide battle line of democracy. All who love fairness and justice and are working for the advance of common men and women may rejoice in the achievement of the quiet and persistent theological professor from Blaj.

## Three Who Pass While the Jingoed Boil

By Frank L. Hayes

"**E**NGLAND will have to give up her idea of being mistress of the sea. Changed conditions will oblige her to give it up." Sidney Fay spoke in the even, dispassionate tone of a scientist who is setting forth his observations, or the observations of colleagues, about coronium. "Some of the liberal English journals, in fact a number of them, recognize the inevitable. They are pointing it out."

The professor from Smith college was seated on a davenport in the spacious lobby of a great hotel in Chicago. "The portents for peace are unusually good at present," he went on, as another might have said: "Weather conditions favor an excellent view of the solar eclipse."

"The one cloud on the horizon, however," Sidney Fay qualifies, "is the danger from a tendency toward naval rivalry between the United States and England. I'm not one of those who think the naval bill is so terrible. At the same time a naval race might get started which would work mischief later on. England and the United States should stand together. Together they can assure the peace of the world."

"As I said just now, England is beginning to wake up to the fact that she must relinquish her conception of herself as ruler of the waves. This is not a time for us to irritate her. No, it is not."

### *Disturbing Origins*

Sidney Fay is a quiet, alert, placid, gray, scholarly man. There is nothing of the sensationalist about him, nothing of the seeker after publicity. He tells why he wrote the book which evoked columns of editorials in eastern dailies, "Origins of the World War." People who write of origins have a way of starting things, and of startling people, whether that is their intention or not. Another scholar did so in the last century when he wrote "The Origin of Species."

"I believe," says the professor from Coolidge's

town and from the academic precincts near Mount Tom, "I believe it is important that men and women should understand past events that they may avoid mistakes in the future. They need to know the truth. That is why I wrote my book." One is convinced of Sidney Fay's sincerity when he adds, "That is why I am glad it is having a good sale."

Scholarly modesty and reserve do not inhibit scholarly self-confidence: "I hope it is the authoritative work on the subject. I intended it to be." Professor Fay does not go so far as his colleague, Harry Elmer Barnes, he says, toward exonerating Germany. He does not acquit Germany of war guilt, but he holds that guilt was joint, not single. Every European nation contributed to the catastrophe.

### *Five Causes of the World War*

His companion mentions a classmate of Sidney Fay, a professor of English at Harvard, who remarked to his students in 1916: "After the European war has become history the books will enumerate its three causes. I do not know what they will be, but there will be three. And students on examination will have to name them."

"Three? I make it five," says Sidney Fay. "They are these: the system of alliances; second, militarism and navalism; then economic imperialism, and last, the influence of the newspaper press. How many does that make? Four only? Well, I am quite sure I found five."

Reference to the "Origins" later will reveal "nationalism" as the missing cause. Professor Fay earns a grade of 80 per cent on his own memory test, which is not so bad considering that he has hardly caught his breath since delivering an address to a group of alumnae.

"I am sorry," he says, "that my engagement prevented my hearing Charles Beard talk to the political scientists."

Reverting to the topic of the causes of the war



and their number, his interlocutor asks, "How many causes are usually assigned?"

"Just one," says Sidney Fay, with a patient smile,—"Germany."

"We are horribly bored at home by Sir Austen Chamberlain," says J. J. Mallon, warden of Toynbee hall. Toynbee hall is the pioneer social settlement of London, though Mr. Mallon has just told the group of social workers gathered in Hull house that he is considered the youngest thing in England.

Mallon is an enthusiastic, slender, engaging fellow, with an aura of shaggy locks and a stiff white collar which irks him. At times he runs a finger about inside it. One of the young ladies says, "He is like one of those good-looking young bolsheviks in Hyde Park, London. His appearance, I mean." Certainly there is nothing bolshevik nor Hyde Parkish in the words of the warden of Toynbee hall, barring his expression of boredom with Sir Austen.

"We are bored with Sir Austen," says Mr. Mallon, "and we don't like his eyeglass. There is a rumor that once someone snatched away his eyeglass and found there was nothing behind it."

"As for Lord Cushendun—well, it is remembered that some years ago he came into prominence by throwing a Bible at Winston Churchill and missing him. It is easy to surmise that one's whole outlook might be soured by the very understandable disappointment and vexation of throwing something at Winston Churchill and then missing him."

"At all events, we are tired of the very stupid foreign policy of our government and ready for a change. Neither your country nor my own was suitably represented at the abortive conference on naval limitation. As for our people, we should like to see the last battleship sent to the bottom of the sea!"

"The United States has made, in the Kellogg treaty, the greatest gesture toward peace which the world has known—probably ever; certainly the greatest in our time."

The speaker is Field Marshal Lord Allenby, Allenby of Jerusalem. He has been presented to his audience at a noontide "breakfast" as the greatest of a long line of warriors and conquerors who warred in Palestine, the line which includes, alphabetically, Sennacherib, Thutmose III, Tiglath-Pileser, and Titus. Beside him sits an American naval officer, an American major-general, a great orientalist, a distinguished Baptist clergyman, a prominent Jewish rabbi, a vice-president of the United States. At an adjoining table with Lady Allenby is Miss Jane Adams.

The rabbi, the clergyman, the orientalist and the major-general have joined in paying tribute to the British soldier at the center of the long table. The major-general is convinced Allenby is greater than

Thutmose, and the orientalist is Allenby's devoted admirer because Allenby knew about Thutmose without being told. For different reasons both know he is a rare general. The British soldier takes all the compliments gracefully except one. Loyalty to the Moslems in his command, and a knowledge of the realities of history, cause him to object when he is likened to the crusaders. He is no crusader, he says, and the Mohammedans he commanded fought as well as the Christians.

The big dining-room and the gallery, thronged, are swept with applause when he speaks of the Kellogg pact. "The greatest gesture toward peace," he calls it. But evidently the general who has entered the Holy City of three faiths bareheaded and afoot cherishes confidence that it will prove more than a gesture.

"It was readily and I believe honestly received by the nations," he adds, and voices a soldierly hope that it will be faithfully observed. "Not," he ventures, "because it is a scrap of paper, but because our hearts are really in it."

#### *Reversion to Savagery*

Commendation of the multilateral treaty in these terms is significant coming from Allenby. Equally significant are the words in which he derides the fear, or pretended fear, that internationalism may weaken national patriotism, any more than national loyalty has weakened loyalty to local and family groups—"the man of Kent loves Kent no less for loving England too, and it is the same with your Chicago,"—and his warning of a reversion to savagery in the tendency of modern warfare.

He is no pacifist, he reminds us (as if that were necessary), for sometimes wars come, and "when we have them they have to be fought." But they are a fool's business more than they ever were. The future wars, if there are to be future wars, are bound, in his opinion, to be great wars and more horrible than any in previous history; wars destroying women and children, noncombatants, "as well as the soldiers in the field."

"We've got to get over it somehow," says Allenby. He does not beat the air for diplomatic formulae, but speaks to the point, like a man of action. "We've got to get over it somehow. We must learn the futility of cutting each other's throats, and our own."

Those blunt phrases stick in the memory; those, and that other phrase: "because our hearts are really in it."

Will the Kellogg pact be binding? Will the parliaments and congresses stop wrangling and splitting hairs, and ratify, and then will the nations of the world observe it? Will the world observe it, indeed? To such a question, General Allenby's reply would seem to be as was Carlyle's to the tidings that Margaret Fuller had accepted the universe: "Egad, she'd better."

## B O O K S

## The Doctrinal Purposes of the New Testament

THE PLASTIC AGE OF THE GOSPEL. By Andrew A. Zenos. The Macmillan Company, \$2.75.

THE AUTHOR of this volume is one of the best-known theologians of the Presbyterian church, having taught at Lake Forest college, Hartford theological seminary and at McCormick theological seminary, where his chair is biblical theology. Previously he has had departments of New Testament exegesis and church history. The book is the outcome of years of classroom work, where doubtless every topic has been hammered on the anvil of discussion. It is published at the repeated request of the men who heard it in the seminary, and dedicated to those "whose sympathetic interest made the discussion of the subject of this work a joy for many years."

At first thought one is disposed to quarrel with the title. Is not the gospel always subject to change, to new presentation? Yet, after all, was it not more free, before the church was catholicized, the canon fixed, and the creeds formulated? It is a book on biblical theology. There are four main parts: 1, The Mind of Jesus; 2, The Earliest Apostolic Message; 3, The Gospel of Paul; 4, The Johannine Theology. There is a bibliography, extensive and representative. Of the works listed 43 were written before and 65 after the turn of the century, thus indicating the wide range and long period covered in the study.

The biblical introductions are able discussions—every problem which could be mentioned in so brief a work has been raised and clearly stated. The author's conclusions are lucidly set forth, and never in dogmatic fashion. One almost feels oneself to be in the presence of a writer of wisdom literature, so philosophical and unheated are his words. Particularly satisfactory sections are the brief introductions to the synoptists and to the Johannine writings.

Minor criticisms might be offered. Many would doubt the wisdom of discussing James under "The Earliest Apostolic Message" and to include I Peter, II Peter and Jude in that group, even with an explanatory note that they are represented as Peter's teachings "repeated by his followers after his death," is to startle those who have come to regard them as pseudopigrapha, reflecting the ideas of a quite late period. To put the Fourth gospel and the Johannine epistles with Revelation and seek to present them together in the author's doctrinal scheme is difficult.

Since such biblical theologies as Stevens and Beyschlag have receded from prominence, Dr. Zenos' book may easily fill an important place. It has both the strength and the weakness of a theological treatise which rests solely upon the New Testament, and which attempts to show all the New Testament as having doctrinal significance. To those who will be able to see the face and hear the voice of a beloved teacher as they read, the book will be of even greater significance.

W. D. SCHIRMERHORN.

## Books in Brief

The fascination of Chelsea Fraser's *THE STORY OF ENGINEERING IN AMERICA* (Crowell, \$2.50) is partly in the subject and partly in the treatment. The theme itself is thrilling. It includes such varieties of constructive process as roads,

railroads, bridges, tunnels, dams, reservoirs, lighthouses, mines, and big buildings. It is just the book for those thousands of boys who, without knowing just what engineering means, have a vague idea that they want to be engineers.

A panorama of biblical history, vivid, sometimes whimsical, always entertaining, is presented by Lewis Browne in *THE GRAPHIC BIBLE FROM GENESIS TO REVELATION* in Animated Maps and Charts (Macmillan, \$2.50). In having recourse to the magic of maps to assist in visualizing the course of events, the author gives preference to the old kind which, instead of giving only a crazy quilt of colored patches with names, supplies ships and dolphins, palm trees and fortresses. These would be small help to the navigator but they give first aid to the imagination. There is also a brief summary of biblical history and of Hebrew and Christian literature. Many children who have found the Bible dull and its contents confusing will discover that it is as thrilling as "Treasure Island" when they can find their way around in it by maps not unlike the one that Stevenson drew.

The complete edition of *PLAYS*, by John Galsworthy (Scribner's, \$2.50) contains 25 plays and 698 pages. The figures seem improbable, but they are correct: 25—698—\$2.50. You, who like to get your money's worth, take notice! Much more might be said of Galsworthy's *PLAYS* besides the fact that they can be bought for ten cents apiece, but that in itself is rather startling. They are plays that read wonderfully well, they are never long, never broad, often deep, and always there is some subtle overtone vibrating through them. Galsworthy is not just a novelist and playwright but a social philosopher.

Eva March Tappan's *THE PRINCE FROM NOWHERE* (Houghton, Mifflin, \$1.75) is a collection of stories from the Swedish, modern versions of old tales which have the quality of folk lore. Some of the old themes have been taken as points of departure for what are virtually new stories. The author's competence in this field has been proved by her score or more of popular books for children.

Mr. Arthur Stringer makes most of his music on one string, if one is to judge by the poems contained in *A WOMAN AT DUSK* (Bobbs, Merrill, \$2.50), but from that single string he draws a good tone. The frequent recurrence of the words "gloom," "ghostly" and "frail" indicates his dominant mood, but sometimes he lets a star shine through a rift in the clouds—nay, even makes his clouds vehicles to carry us to the stars—as in these lines:

Out of our durance a sorrow is born,  
And out of our sorrow a music is torn,  
And out of our music, lo, wakens and sings  
The soul that is swifter and lighter than wings.

A frank acceptance of an extraordinary situation and a straightforward attempt to deal with it give remarkable value to *FOREIGN MISSIONS UNDER FIRE*, by Cornelius Howard Patton (Pilgrim Press, \$1.00). Dr. Patton, one of the secretaries of the American board, acknowledges that foreign missions are under fire, and that the fire is much more accurately aimed and much heavier than in the past. His dialogues—for the book is written as a series of discussions between individuals who have doubts concerning the missionary enterprise and leaders in that cause—show that the questions come from the thoughtful members of the western church community. It is the lawyer, the business executive, the pastor, the chairman of a congregation's missionary committee, the college student, and the editor of a church paper who

come "from Missouri." And the answering mission board secretary is candid and concrete in dealing with the issues thus raised. If there is at times a suspicion of triumph too complete at the close of the arguments, that must be set down to Dr. Patton's utter conviction of the worth of the cause to which he has given his life. No other book known to the re-

viewer is as well calculated to make the case for modern missions with the average layman. It is easily read—all the dialogues in it can be covered in less than an hour—and it knows how to state the argument as the layman states it, and to answer without recourse to the semi-technical vocabulary in which some missionary literature is couched.

## CORRESPONDENCE

### A Puzzled Owner of Three Farms

EDITOR THE CHRISTIAN CENTURY:

SIR: You have a magnificent journal. I have seen it with appreciation on many tables, including those of some of the best of missionaries in the far interior of China. I read it with great delight—mostly. The other day you got over into my field with an article by Arthur E. Holt, in your issue for November 15. I notice in this article a fairly common contrast. In painting an evil he is fine. In talking about the cure, he said, "In the third place, the farmer improves his bargaining power by self-discipline in the planting of crops. Wisdom in marketing is entirely dependent on wisdom in planting. The farmer is equipping himself to know enough, and to sow enough."

I should like to ask you or Mr. Holt, either, to explain or apologize. A thing like that is entirely too brief to state without explanation and defense. Until it is explained and defended, I shall be inclined in my ignorance to classify it as bunk. I trust you will pardon my frank statement. I am just talking it over with you. As an example of the reason why I call it bunk, I will state I am an apple grower. The United States will eat about thirty million barrels, possibly thirty-three or four or five, of commercial apples per year. If there are only twenty-five millions produced, we get a reasonable price with some profit. If there are forty-five millions produced, as there probably were in 1926, there is general loss. It takes from nine to fourteen years for an apple orchard to get into full bearing. In 1926 I let twelve to fourteen thousand bushels of high quality marketable apples fall from the tree and lost less money by it than if I had picked them and sold them. There were hundreds, probably thousands, more like me. Apples are grown commercially in the United States from Maine to Alabama, from Delaware to Kansas, from Massachusetts to Wisconsin, from Montana to Washington, and from Washington to California. If you or Mr. Holt will tell me how your sweet little sentence covers our case, I shall be delighted. I am one of many needing some such panacea as Mr. Holt seems to have in mind, and which we of the farms, alas! do not have in mind. Also if he has any provable cure for the agricultural situation other than cut-throat competition to weed out the less efficient, I should greatly like to know what it is, for I am the puzzled owner of three farms.

Swarthmore, Pa.

J. RUSSELL SMITH.

### Professor Holt Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Mr. J. Russell Smith is another good illustration of the statement once made about Bible verses. Somebody said that all ought to be marked like railroad tickets, "Not good, if detached." There was an error in the printing of my article. The sentence which Mr. Smith quoted, in the original copy reads as follows: "The farmer is equipping himself to know enough, soon enough," and knowing enough soon enough as its purpose the correction of the very thing to which Mr. Smith objects, namely, "cut-throat competition." How anyone can read the whole article which I wrote and then say I am advocating "cut-throat competition" for the farmer is more than I can see. In fact, it seems to me that "cut-throat competition" has ruined the farmer and that his whole program now is to increase his bargaining power by doing away

with it. Surely Mr. Smith missed in the article such statements as the following:

"The city distributors are interested in getting their milk from the farmers as cheaply as possible. They maintain a group of experts who go out among the farmers teaching them how to get more milk per cow; they are interested in getting more farmers to go into the dairy business, and yet when the farmers threaten action to improve their condition the officials of the Milk council will sit back and with a smile of indifference say, 'We have so many farmers producing so much milk near Chicago that the farmers can't help themselves.' One of the officials of one of our largest dairy companies told me that the new tank cars forever put out of the farmers' hands any control of the dairy situation about Chicago. The up-to-date farmer has lost faith in scientific agriculture unless you can at the same time increase his bargaining power. But after all this has been done the farmer knows that the biggest limitation to his bargaining power is the fact that he has a surplus of produce which the market cannot at present consume. This surplus is laid hold of by his economic enemies and used against him."

Chicago.

ARTHUR E. HOLT.

### Religious Persecution of Hungarians

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot keep sub rosa my appreciation of your editorial concerning "Dismembered Hungary Asks Revision of Treaty." When I express my great appreciation and thankfulness for your sympathy toward the cause of justice to Hungary, let me also call your attention to a few facts which are the result of the treaty of Trianon.

One-half of the Hungarian Reformed church is nowadays under the severe oppression of Rumania and of Czechoslovakia. A great part of the said church is harmed by these governments with the restriction that these churches cannot communicate in any way with the mother church. The Rumanian and Czechoslovak governments forbid and even exclude the church papers from Hungary; in this respect they go so far that they forbid listening to the Hungarian church services which are broadcast by radio from Budapest. Regarding these cruelties, I think Hungary has a right to have her claims heard by the American people; she has a right to appeal her case to Christian civilization. Therefore, we, free and proud and loyal citizens of these great United States of America are undertaking to set the case of Hungary before our American fellow citizens and appeal to them and through them to the conscience of Christian civilization.

First Hungarian Reformed Church,  
Cleveland, O.

JOSEPH HERCZEGH.

### The Point Is Well Taken

EDITOR THE CHRISTIAN CENTURY:

SIR: Who is responsible, Dr. Julius Richter or The Christian Century, for the phrase which appears on page 26 of the January 3 issue? It speaks of the 30,000 missionaries "who are assisted in their evangelistic work by more than 8,000,000 Christian natives who have been converted from heathenism." When I think of such noble evangelistic leaders as Dr. Cheng Ching-yi, Mr. T. Z. Koo, Rev. Donald Fay, President Dzang Lien-ko,



Dr. Chen Wei-ping and a host of others the suggestion of their being "assistants" to any missionary is little short of ludicrous. And as for being "converted from heathenism" one needs but to step into the beautiful Christian homes from which many Chinese ministers and laymen have come to realize that generations of Christianity in China have produced a home life as far removed from heathenism as is the art and literary culture of the Orient far removed from savagery.

It is not like *The Christian Century* to speak in such medieval terminology.

New York City.

CARLETON LACY.

## Methods of Redemption

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been much interested in your correspondent's letter in the issue of December 27, in which exception is taken to regarding Jesus as one "whose own religious experience and manner of life it is for us and our salvation to reproduce," as not being in accord with the New Testament conception of Jesus as the Savior of the world. Now, the New Testament is a large and diversified literature, presenting, not one but several pictures and interpretations of Jesus. If your correspondent has in mind Paul's conception of Jesus as Savior, or that of the Fourth Evangelist, then he assuredly is right. But if he will turn to the synoptic gospels, using them with discrimination, he will find that redemption as practiced by Jesus, as in the case of his disciples, Zacchaeus, etc., consisted of his calling them to his way of life and imparting to them of his wonderful spirit. Indeed, his method of redemption may be epitomized in the two words, "Follow me."

I should like to congratulate your correspondent upon his grasp of the distinction between the religion of Jesus, and the religion about Jesus, and upon his cogent putting of the case. Thousands have not even visualized the problem. Yet here lies a distinction which in the future will make destiny in the interpretation of Christianity. In our method of redemption, is it to be Jesus or Paul?

Westboro, Ottawa, Canada.

HENRY MICK.

## Why Not?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your treatment of the story of Jonah and the whale is entirely satisfactory. For how could any person of intelligence think of such a matter as history? Now take the first two paragraphs in "The Greater Sin," by Edward Shillito, in the December 27, 1928, issue, wherein is reported the supposed conversation between Moses and God; would you accord the same common sense treatment of that matter that you applied to the story of Jonah and the whale? In other words, do you treat Jewish literature just exactly as you would the literature of all other ancient peoples in your interpretation thereof?

Staples, Minn.

J. W. FEATHERSTON.

## Professor Barnes' Challenge to Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Those of us who have lived a few years are not greatly impressed by Professor Harry Elmer Barnes' challenge of religion in the name of modern mental science. We remember to have heard the same sort of challenge on behalf of natural science some forty years ago, from the lips of John Tyndall, in his famous Belfast address before the British association. "We shall wrest from theology," warned Tyndall, "the whole subject of the cosmogony of the physical universe." Well, he succeeded in scaring the churchmen of the nineteenth century, so that, as Tyndall himself scornfully said, they were to be seen "running up and down in the earth, wringing their hands." And he

made good his threat, in the sense that science took over the job of explaining the physical processes of life and evolution, which, of course, properly belonged to science and not to theology. But science did not then succeed, nor has she since succeeded, in explaining the nature, or the meaning, or the purposes of the universe, or in giving a motive to life.

Now comes Professor Barnes, of Smith college, and asserts that religion must be supplanted by science; that we must "supplant theology by mental hygiene." "Not only must the objectives of human life be reduced to a secular plane," declares Professor Barnes, "but we may now definitely enunciate and defend the right to be happy." "The old theological taboo upon secular felicity was based upon supernatural considerations which we may now discard. Modern science has indicated the desirability of freeing ourselves from the inferiority complex, the fears and the worries which are prescribed for the faithful fundamentalists." Professor Barnes may be modern enough in relation to science, but he is evidently living fifty or a hundred years ago in his ideas of religion. Who taboos secular felicity, or denies the right to happiness, or prescribes fears and worries? Jesus was several laps ahead of him—some two thousand years ahead of him, to be exact. Whatever some of his misguided followers may have done, certainly Jesus never instilled any inferiority complexes, or fears, or worries.

Just what Professor Barnes means by "reducing the objectives of life to a secular plane" is, of course, a little obscure. It needs further definition. If he means the pursuit of happiness through the unrestrained expression and satisfaction of natural instincts, I should like to ask him if he really and truly believes that genuine happiness has ever been attained that way? I should like to ask him, further, if science does not implacably teach that all sublimation and upward evolution comes only by suppression? Granted that theologians and churchmen have created inferiority complexes, and fears, in men's hearts, in the name of religion. Unfortunately, that is true; and the church may well learn a lesson from this scientist's reproach. But how is it proposed to free us from them by "reducing life's objectives to a secular plane?" Jesus long ago showed the only way it could be accomplished. He taught that man was part and parcel of the Power of the universe, which creates, and permeates, and motivates all life; that as long as one aligns himself with that Power, fear and worry are out of the question; and he laid down the law of life by which such alignment was to be achieved: "He that saveth his life shall lose it, but he that loseth his life shall save it." He further taught that that Power was a self-giving power—in its higher manifestations, love.

I ask Professor Barnes, as one scientist of another, if that is not the truth all through life; and what substitute he proposes for it in "reducing the objectives of life to a secular plane"?

A few days ago I read somewhere or other a criticism from Mr. Channing Pollock on the sensual dramas which are so prevalent nowadays, which he called "dog plays." Why go to such pains and expense, Mr. Pollock asked, in effect, in the staging of such plays? For the most exciting dog-drama, all that is necessary on the stage is a dog, a rabbit, and a female dog, and let 'em go. Perhaps that is something of Professor Barnes' idea of secular happiness. At all events, it is my comment on his challenge. I have more faith in Jesus' law of self-denial and service. It's more scientific, too, in spite of the modern psychologists and behaviorists.

Chicago.

T. G. ATKINSON.

## Not in Our Seminary's Curriculum

EDITOR THE CHRISTIAN CENTURY:

SIR: I am afraid you never drove oxen. In your editorial on Ezra Meeker you say he went west "harnessing an ox team on a prairie schooner," but Ezra never harnessed Old Buck and Bright—he yoked them up and hitched them to the prairie schooner.

Olathe, Kans.

JUDSON S. WEST.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Bowie Declines Election as Bishop

Rev. W. Russell Bowie, rector of Grace Episcopal church, New York city, announces that he has decided to decline the position of bishop coadjutor of the diocese of Pennsylvania, to which he was elected in December. In a letter of appreciation of the honor of his election, he explains his reason for declining the new work: "It was only five years ago that I left another parish and another city, with which almost all of my ministry had been identified, and came here to Grace church to face what I knew were considerable difficulties and a very large opportunity. I know that in these five years I have not yet rightly mastered the difficulties nor opened for this parish the doors of opportunity which wait here for the kingdom of God."

## Dr. Slaten Resigns New York Pastorate

Rev. Arthur W. Slaten, pastor of West Side Unitarian church, New York city, has resigned from this pulpit, because of illness. His year expires May 1, but Dr. Slaten is leaving at once for Berkeley, Cal., where he has a cottage. His board has granted him four months' leave of absence with full salary. Dr. Slaten was originally a Baptist. While a teacher in William Jewell college, Liberty, Mo., in 1922, he was dismissed from his post as professor of Biblical literature and religious education upon the publication of his book, "What Jesus Taught," in which he denied some of the doctrines of his church. He joined the Unitarian fellowship in 1923 and came to West Side church in 1925.

## Stanley High Now Christian Herald Editor

Stanley High, who was made associate editor of the Christian Herald a few months ago, has now been made editor of the weekly. Dr. Daniel Poling retains the title of editor in chief.

## Pres. W. H. McMaster Heads Ohio Church Council

Pres. W. H. McMaster, of Mount Union college, has been elected to the presidency of the Ohio Council of Churches, succeeding Governor-elect Myers W. Cooper.

## Two Methodist Churches of Miami Discuss Federation

First Methodist and Trinity Methodist churches of Miami, Fla., have appointed a joint commission of eight laymen and two pastors to "study the possibilities of closer cooperation between the two churches with the hope and plan of federation or ultimate union of the two organizations." The pastors, Rev. R. N. Merrill and Rev. H. S. C. Burgin, enthusiastically endorse the plan.

## Methodist World Service Conference Provides Against Mission Deficits

No more deficits, no more "cuts," no more last-minute "spasms" of frenzied money pleas to avert the necessity of calling missionaries home, is the determination of Methodist leadership, as indicated at

the world outlook conference held at Evanston, Jan. 2-4. Among the matters emphasized at the conference, as important to the welfare of the church's missionary success, were: Definite presentation of world service interests in every pulpit; the use of the service of laymen in large degree, and the promotion of local world service councils; consistent education in world services; the promotion of Christian stewardship and stewardship organ-

ization; the prompt collection of world service money. The need of a deepened spiritual life in the church was emphasized at the conference.

## Dr. F. G. Coffin to Edit Christian Church Organ

Rev. F. G. Coffin, president of the general convention of the Christian denomination, has consented to act as editor of the Herald of Gospel Liberty, edited for

## British Table Talk

London, December 18, 1928.

**THE FIGHT** for the king's life continues. There is something impressive in the mobilization of medical forces in aid of this sufferer. At least ten doctors have been called into this conflict. The bacteriologist, the surgeon, the ray-therapist—all have brought

**King George** their knowledge and experience; when a fog was over the land, artificial sunshine was provided. All that can be done is being done to thrust back the angel of death. But so far there is no assurance that even these warriors in the service of life will win. The operation which drained the poison from the king's lung was done by Sir Hugh Rigby; it was successful, but so far there has been no marked rally of strength. We are still waiting. Prayer is offered everywhere that the life of the king may be spared. It has touched the hearts of our people to learn that Moslems and Hindus are offering their prayers with ours.

## Anglo-American Relations

From a reference in the Daily News I gather that some words of Dean Inge have seriously affected the policy of one influential American statesman. I hope that none of my readers takes Dean Inge to be a spokesman of the British mind. He is a brilliant journalist, but his activities in the press followed and did not precede his appointment as dean. He was a great theological scholar and a writer upon mysticism when he was made dean; he was certainly not called to that office by virtue of any of his activities as a fearless and often perverse journalist, whose sins are forgiven him because now and then he makes necessary protests against injustice and insincerity in life and letters. It is much more to the point to hear Mr. Wickham Steed, who in the Review of Reviews writes with knowledge and understanding about Anglo-American relations. "Some of our public men have appealed, rather plaintively," he writes, "for an effort on the part of the United States to comprehend and to make allowances for the special position, and the peculiar needs of Great Britain and of the British commonwealth in the matter of sea communications, and of the sea-borne food supplies of the British isles. Such appeals are signs of inferior intelligence. They show that those who make them fail to understand the United States, or to grasp the elementary truth that a nation of 120,000,000 souls, inhabiting half a continent, cannot

possess an island sense." He proceeds to analyze Mr. Coolidge's Armistice speech and concludes "that the present trouble between Europe and the United States has its root in mutual ignorance and suspicion. Hopeful signs can be detected in the decision of Britain not to enter into any sort of naval competition with the United States. Another sign is the Paris peace pact. If this is ratified, it solves, potentially if not actually, the whole question of the freedom of the seas, maritime law and sea power." And these present of course the supreme problems that wait to be solved.

## A Free Churchman Made Hulsean Lecturer

It will not appear so noteworthy to American readers as it does to us that a free churchman should be appointed to deliver the Hulsean lectures before Cambridge university. Till the present this honor could only be given to members of the Anglican church. Now it is announced that Dr. C. Anderson Scott, of Westminster college, a Presbyterian foundation, has been chosen to deliver a course of these famous lectures. It will seem a matter of course to Americans that where so great a scholar as Dr. Scott is available he should be elected, Presbyterian though he may be. But the old guard at Oxford and Cambridge would have been shocked—and some doubtless are shocked—that any "dissenter" should hold such an office in the ancient universities. The Hulsean lectures have often been of great distinction and importance; I have always a deep sense of gratitude for those by the late Neville Figgis upon "The Gospel and Human Need"—one of the most skilful and profound attempts to read the spiritual condition of his age, and a diagnosis proved by events to have been correct. Figgis saw before others that the attack upon Christian doctrine carried with it as its logical sequel an attack upon the Christian ethical teaching along the whole line. And so it has come to pass. Dr. Anderson Scott will enter into an honorable succession and he will not be unworthy of it.

## And So Forth

At last the government has resolved to supplement substantially the voluntary gifts which are being given through the Lord Mayor's fund to the Welsh miners, who are suffering terribly. This means an immediate gift of £150,000. This will involve a concentration of relief in the Lord

(Continued on page 92)



many years by the late Dr. Alva M. Kerr. Dr. Coffin, however, assumes responsibility for two editorial pages only; he will be assisted by several associate and special editors.

#### The Churchman Supports Dean Robbins

Dean Howard Chandler Robbins, dean of the Cathedral of St. John the Divine, resigned from this post three weeks ago as

a result of a disagreement with Bishop W. T. Manning on matters of jurisdiction over the cathedral. The New York Times hints at a "long-standing friction between the two men." The Churchman, Episco-

## Special Correspondence from New England

Boston, January 1.

**E**ASTER and Christmas give the secular world a chance to pay outward tribute to Christianity. A typical Boston daily, in its Christmas number, devoted 18 pages to the churches. Besides their news

and advertisements, there were 45 sermon abstracts from all denominations.

The superficial reader might think: Who can say anything new on such a theme, on an occasion requiring emphasis upon agreements? Yet conventionality cannot conceal the common note of confidence and constructive optimism. Even "modernism" cannot relinquish the story of Bethlehem. Rev. R. W. Jones of the Bulfinch Place Unitarian church, indeed, frankly said: "The physical birth of Jesus is insignificant in the light of his spiritual rebirth. Every day men are born as Jesus was born, but few have experienced his spiritual rebirth." Yet he had begun his message: "The legendary stories of the birth have become sacred symbols of Christianity. They dramatize the homage which all men owe to Jesus of Nazareth!" The popular mind readily admits the mystery and hope and joy which Christmas brings. Some of our pastors at least are resolved that it shall make that homage practical. It has been said that persistent suggestion may "modify mores." The public was not allowed to forget the significance of one incidental remark of St. Luke's. Rt. Rev. Charles L. Slattery of the Protestant Episcopal church said: "The inn which we call life is often so crowded that he cannot enter." Dr. Robert Watson, First Presbyterian, president of the Massachusetts federation of churches: "This scene has caught the imagination of artists and authors, and every page proclaims: Make room for Jesus!" Dean Frank W. Clelland of the Boston university school of religious education: "An old interrogation persists in disturbing the beauty of elevated thoughts. Whose image is this, Kris Kringle's or Christ's? Persistently pagan elements come from the commercialization of the Christmas spirit. In fact every holiday in this country has lost its original content and intent." Dr. Herbert A. Jump, of Union Congregational: "Make Christ as real in Scollay square as in Jerusalem!" Many, with Dr. John Smith Lowe, new pastor of the cathedral church of the Universalists, hail the Kellogg pact as "proof that Christ is coming to his own." This is expanded by Dr. Cornelius H. Patten of the American board: "Both President Coolidge and Hon. Elihu Root have expressed the conviction that in the future the only possible basis of diplomacy is the golden rule. What else has Mr. Hoover been talking in his South American tour? Best of all is the long step forward in the peace pact of Paris. Make all the allowances you please, the fact that 61 nations have renounced war stands as one of the moral achieve-

ments of the race. What a beautiful thing was done last Christmas when, by order of the city authorities of Tokio, there was printed on every transfer issued by the electric lines the motto: 'Glory to God in the highest, and on earth peace, good will to men!'" Bishop William F. Anderson of the Methodist church summed up: "If we were to accept the incarnation in the fulness of its purpose, Christ would be born in every relationship, in business, in education, in politics, in social life, in national ideals, in world diplomacy."

\* \* \*

#### Conferences on Unity

Bishop Anderson might have added, "in the relations of the denominations." A New England conference on unity met in Trinity church, Boston, Dec. 20 and 21. One report concluded: "Here in America with its fusing of race and tradition we believe Christianity has a rare opportunity to fulfil our Master's prayer that we should all be one." The report on a valid ministry recommended "for serious study the plan of union contemplated by the churches of South India, . . . common action of the United church in ordaining its ministers shall be expressed through episcopal ordination." Mission fields seem to lead. Secretary Enoch F. Bell of the American board has called my attention to a conference in Belgian Congo, Sept. 15 to 23, with 175 representatives from Liberia, Gold Coast, Nigeria, Gaboon, Togo, Cameroons and French Equatorial Africa. A total of 200,000 members was reported. The jubilee of Protestant missions in the Congo was celebrated. Medical work was stressed in view of the fact that most fields report a diminishing population. The delegates left with confidence in a great future for "the Indigenous Church of Africa." Some time ago the Merrimack Valley Conference of Universalists extended an invitation which was unanimously accepted by the North Middlesex Conference of Unitarian churches. They will meet together in All Souls church, Lowell—itsself a merger of Congregational and Unitarian churches—on January 24. Because of interest in the movement to merge the two bodies, the attendance is expected to tax the capacity of the church. Thomas H. Elliot, president of the Unitarian conference, has long worked for such union. Rev. Lorenzo D. Case, president of the Universalists, says: "People of other churches will be cordially welcomed. The question of church unity is being discussed on all sides today. The great problem is the more effective organization of Christianity."

\* \* \*

#### Worcester Women Federate

On Dec. 28, 200 women, representing 50 churches, formed the Worcester federation of women's church associations,

with Mrs. Franklin D. Tappan, president. This is the fifteenth organization of the kind. Its purpose, according to the constitution, is "to enkindle greater interest and enthusiasm by the mutual conference of delegates regarding plans and methods for the conduct of the separate associations; to secure united action in matters of common interest; to cooperate with other organizations for the social and religious betterment of the community; and to further the general movement for Christian unity." The significance of the first object is not to be overlooked. Hitherto "The Woman's Aid" has been the only church department which has had no general organization to improve its technique. This step taken so auspiciously in the third city of New England must encourage the recently organized national commission of Protestant church women.

\* \* \*

#### Can Barth Be Naturalized in America?

By his translation of "The Word of God and the Word of Man," Rev. Douglas Horton of the Congregational church, Belmont, has in a sense naturalized in New England the thinker who has so shaken the dry bones of German theology, Karl Barth. On first reading, he seems an alien. What a contrast in his paradoxical style and more paradoxical thought to the clear self-confident logic of New England theology! The latter has never felt his fear that God could not enter his own world without ceasing to be divine. Yet a further reading reveals a kindred thought, "The Kingdom of God." "Christian hope envisages reality here on earth. The cry of western humanity is one: let freedom in love and love in freedom be the pure and direct motive of social life, and a community of righteousness its objective. Let paternalism cease, and exploitation and oppression of man by man!" "When the soul remembers that its origin is in God, it places the origin of society there as well. . . . There can be no awakening of the soul which is anything but a 'sympathetic shouldering of the cares of the whole generation.'" Is not here a basis for "the social program of Christianity?"

\* \* \*

#### The Good of Ill

A month of illness and convalescence calls one down from his watchtower. Yet it gives a vision of another side of life. It reveals the way in which modern medical science works with "The only source of health and healing," and battles and baffles pneumonia without drugs by means of skillful nursing. It reveals the resources of the soul itself, nay rather of "The spirit of calm and central peace of the universe." And it gives a new knowledge of human kindness.

E. TALLMADGE ROOT.



pal weekly of New York, in the current issue upholds Dean Robbins, criticizing Bishop Manning, by inference, as attempting to usurp powers that do not rightfully

belong to him. "What is at stake," the Churchman declares, "is not merely the immediate welfare of the Cathedral of St. John the Divine; it is the whole cathedral

## Special Correspondence from South America

Buenos Aires, December 13, 1928.

THE front pages of our local papers are filled with news of the trouble between Bolivia and Paraguay. These two interior republics within a few weeks of their adhesion to the Paris pact have broken off

### Bolivia and Paraguay Deadlocked

diplomatic relations because of another overt act in the Chaco, the vast territory lying between the two countries which has been the cause of a long-standing dispute between neighbors. Fifty years ago a similar boundary dispute between Paraguay and Argentina was amicably settled through the good offices of Rutherford B. Hayes, president of the United States. President Hayes's decision was on the whole in Paraguay's favor. At that time he expressed an opinion that the Chaco territory in dispute between Paraguay and Bolivia was properly Paraguayan territory. A number of attempts have been made to settle the boundary dispute between Paraguay and Bolivia since 1879, particularly in these last two years, in which through the good offices of Argentina the two contestants have been presenting their respective claims. No decisions were reached, but at least amicable relations were maintained and the arbitration was not closed, with the hope that the proceedings would be reopened in the near future. The old dispute over this great area of unattractive territory has recently been aggravated through the rumored existence of petroleum deposits in the western Chaco and the reported acquisition of large tracts of land in the Chaco by North American interests with concessions from the Bolivian government.

### How the Trouble Started

The latest overt act as reported by the Bolivian government consisted in the unprovoked attack of 300 Paraguayan cavalrymen upon a small Bolivian fort garrisoned by 25 men, two or three of whom were killed, the rest being taken prisoners. The Paraguayans are reported to have set fire to the Bolivian fort buildings also. A year ago a Paraguayan officer was shot and killed by Bolivian troops within the disputed territory. Such acts result inevitably from the presence of troops of the interested countries in disputed territory, particularly in the uninhabited area such as the Chaco, where the troops become weary of the monotonous life and are led by their ennui to look for any sort of an opportunity for action. It is difficult to get at the facts in this immediate trouble, but Bolivia has recalled her minister from Paraguay and has handed passports to the Paraguayan representative in the Bolivian capital. It is unlikely that a war will result. Neither country can well afford to have a long continued armed conflict with heavy expense in men and money. Both countries strongly desire an amicable settlement.

### Seeking a Permanent Settlement

Several means of settlement are open. Bolivia seems most likely to elect the good offices of Argentina through whom the arbitration proceedings of the past two years have gone forward. The permanent commission on arbitration for southern Latin America created by the Gondra treaty at the Pan-American conference in Santiago, Chile, a few years ago has its permanent headquarters in Montevideo, Uruguay. The responsible diplomatic representatives have taken immediate steps to make their organization available to the disputants. However, the Gondra treaty was not ratified by the Bolivian congress, so that this means of settlement is not likely to be acceptable to Bolivia. The general Pan-American conference on arbitration, just opening its sessions in Washington, D. C., has offered its services through Frank B. Kellogg, the conference president. The league of nations has also signified its willingness to assist the disputing countries to come to an amicable settlement. It will be very difficult to come to an agreement satisfactory to all parties, and some hard feeling is bound to be held through the years by one side or the other or both. But surely some immediate steps will be taken to prevent open hostilities, and eventually a settlement will be made making overt acts less and less possible. A mutual agreement upon a definite boundary and the retiring of troops from the area are essential to the prevention of future trouble.

### Mr. Hoover's Trip

The extended trip of President-elect and Mrs. Hoover to many Latin American capitals has had on the whole an immediate wholesome effect with opportunity for friendly demonstrations in many centers. It is hoped that Mr. Hoover's friendly gesture may be adequately supported in the future by definite legislation and diplomatic practice that will continually evidence to the other American republics that the United States is a true friend with no axe to grind. The coldness and suspicion of some American republics is justifiable in the light of certain occurrences of which citizens of the United States cannot be proud. Mr. Hoover may lead out in a definite program of friendly cooperation with conscious effort to avoid all appearance of diplomatic or economic imperialism. Surely the rank and file of American citizens at home and in the Latin American republics hope for this new day. Economic and cultural factors are bringing the republics of the Americas and the Dominion of Canada closer and closer to one another. A more thoroughgoing interdependence is being felt. The time is ripe for an adequate diplomacy which will keep pace with the other factors in promoting a friendly spirit and mutual respect.

HUGH J. WILLIAMS.

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system in this church. Bishops are, and ought to be, the heads of our cathedrals, but they are not vested with autocratic powers." The Churchman highly praises Dean Robbins' work during the eleven years he has held his office. Late reports indicate that Dean Robbins' resignation was accepted at a meeting of the cathedral trustees, held Jan. 8.

## Special Correspondence from Colorado

Denver, January 1.

"IF I could have my way I would have non-Catholics start some such movement as the ku klux klan at frequent intervals. You can't imagine what it is worth to us in solidifying our congregations. A lot of careless and indifferent people who drift away from the church rally quickly whenever we are attacked." So spoke a priest to the writer when the hooded order was strongest. The Catholic press brings the news that the bigotry of the recent campaign came up for considerable discussion at the recent meeting of the bishops in Washington. Two questions were uppermost: "Has the method used by Catholics to bring before the American public the truth about their religion been as effective as it might be? Then how explain the 'No Popery' that was so evident in the recent campaign?" This discussion is being carried down into each diocese. The pastors of Denver and vicinity met with their bishop, Rt. Rev. J. Henry Tihen, soon after the Washington meeting. In reporting the local meeting the local Catholic organ encourages the martyr spirit in its constituency by saying: "Various interpretations of the non-Catholic misunderstanding of the Catholic aims were given, but the fact was emphasized that Christ himself foretold that as the world had treated him it would treat his church, and that the church is essentially opposed to the spirit of worldliness." In supplying the excuse for the encouragement of such a spirit as well as for the projection of a new campaign of education and conversion our shortsighted and, too frequently, un-Christian anti-Catholics have once more accomplished the exact opposite from their intentions.

### Tolerance Series Highly Successful

Anyone imagining that religion no longer holds an attraction for the masses would have done well to be present at the three meetings of the "Religious Tolerance series" of the Denver open forum. The largest crowds for three successive nights in the history of this noted forum gathered to hear an orthodox rabbi, a Catholic priest and a Protestant teacher of New Testament give a reason for the faith that is in them. Despite the current epidemic of flu and the unusually cold weather the seating capacity was not sufficient to accommodate the crowd which gathered to hear Father O'Ryan on "Why I Am a Catholic." The series was projected as a constructive attempt to lessen the possibility of a recurrence of the bitterness of the recent campaign. It is quite generally spoken of as "the best thing that has ever been done in Denver to actually promote

### "What Is Right With the World?" Discussed

Dr. H. E. Fosdick is featuring in his church a series of evening services in which are being discussed such questions as "What is right with the church?" "What is right with the youth movement?" and "The better side of modern literature?" Among the notables speaking at

the Christian program of brotherhood." An enthusiastic Catholic remarked, "If this sort of thing could be done in every city in the United States both Catholics and Protestants would be more Christian." Most non-Jews know little that is true about the beliefs and practices of orthodox Jews. The most frequent comment following the presentation by Rabbi Kauvar was, "Why, he is more Christian than most of us!" Certain it is that his frank, informing exposition of his religion did not aid the collection agent for missions to the Jews.

### Preachers Reply To U. S. Senator

Preachers in Denver are overawed by senatorial dignity to about the same degree as was Nathan in the presence of King David. The Methodist preachers meeting recently expressed its mind to the two Colorado senators on the pending cruiser bill and the Paris pact. From the senior senator the ministers received a guarded, equivocal reply as to his stand on the pact and a plain statement of his belief that the cruiser bill should be enacted into law. At their very next meeting the preachers unanimously directed their committee on the promotion of world peace to ask the senator to reconsider his decision on the big navy bill with a view to bringing his vote into harmony with the Christian conscience of America as expressed in official church declarations. They likewise directed that the senator be made aware of their disappointment that in his statement on the Paris pact "the senator expressed no such positive attitude as in his support of the cruiser bill."

### Young People Hold Council

Denominational leaders will learn in time—especially as new blood gets into office. Years after those outside of officialdom realized that young people are perfectly able to discuss questions which trouble them without being presided over by some preacher whose chief function was to introduce other preachers to tell the young minds how to find God, etc., etc., at least one board of education is projecting young people's "councils" in which young people have their own say and are saying fully as sensible things as have been expressed by "more mature minds." What is more important, they are dealing with situations where they actually live in language they use every day. The Methodist board of education with its new unified program for the Epworth league and the church school has just put on a highly successful meeting of this kind for the Colorado area. In such meetings lies the hope of new leadership.

A. A. HEIST.

the services are Dr. Karl Reiland, Sherwood Eddy, Henry S. Canby, Walter Damrosch and Channing Pollock.

#### Gen. Bramwell Booth Gains Strength

It is reported from London that Mrs.

Bramwell Booth had left Southwold, where she had been attending her sick husband, for her home, near London, where she would be ready for the first meeting of the high council, at which would probably be considered whether General Booth should be deposed as head

## Special Correspondence from Detroit

Detroit, January 5.

THIS LETTER has been missing for several months due to the fact that the correspondent has been immersed in matters attendant upon church dedication with both pre- and post-campaigns, extra services, and the like. I

A Banner Year had thought perhaps this In Building correspondence might not be greatly missed, but a number of inquiries lead me to believe that these letters from various sections of the United States and beyond its borders, are consistently read by many. 1928 was a banner church building year in this city. Seven churches, ranging in cost from \$500,000 to \$1,000,000, were dedicated and also 32 buildings in the \$50,000 to \$500,000 class were erected. Every major communion of Protestantism was represented and the Roman Catholics achieved a building campaign totaling millions; the \$750,000 Burtha M. Fisher home for the Aged being especially notable.

#### Many Pulpit Changes

The pulpit changes in 1928 involved several of the most eminent and influential pastors among us. Prof. Reinhold Niebuhr, who went to the chair of the philosophy of religion in Union theological seminary, has been succeeded at Bethel Evangelical by Adelbert J. Helm. Dr. Helm is only 28. He is highly trained, having specialized in the philosophy of religion for two years in the University of Berlin. He comes from the ministry of St. Mark's Evangelical church at Oakland, Calif. Dr. Joseph M. M. Gray, who succeeded Dr. Lynn Harold Hough at the Central Methodist church, is quietly establishing himself in his new field. He is making an excellent impression. Dr. Mark F. Sanborn, who resigned as pastor of the First Baptist church, has not yet been succeeded. Dr. Sanborn goes to the First Baptist church of Scranton, Pa. Dr. George Brewer, who left the Grosse Pointe Presbyterian church, is settled in the pastorate at Piqua, O. His successor has not yet been chosen. Dr. Samuel S. Palmer, of Columbus, O., has been supplying the pulpit at Grosse Pointe. Dr. J. W. G. Ward, who succeeded Dr. G. G. Atkins at First Congregational church, is a newly elected member of the Wranglers, likewise Dr. Gray, and Rev. William R. Kinder of St. Joseph's Episcopal church.

#### Detroit's "Speakinest" Preacher

A number of Detroit preachers lecture and make many addresses outside their own parish, but Dr. M. S. Rice is the "speakinest" preacher in the city. It is unusual for the Y here to use a local man more than once a year, and even then their

speakers are chosen from a select list. Dr. Rice made five appearances last year at the Y forums on Sunday afternoons. I should suppose he averages two speeches a day the year around, which puts him in Bryan's class. I once estimated that for thirty years the Commoner had made on an average five speeches a day. I think this conservative.

#### Lecture Before Business Club

No successor to Dr. Hough as teacher of the Men's club for the study of religion has been chosen, but instead several men have served for brief periods. Dr. A. E. Magary of the Woodward Avenue Presbyterian church gave four lectures on "The Background of Revealed Religion." Dr. Augustus P. Reccord, of the First Unitarian church, will give four addresses on "The Story of Evolution" and Rabbi Leon Fram of Temple Beth El is announced for four lectures on "The Origin of Religion." This club, it will be remembered, is composed of thoughtful Detroit business men, Protestant, Catholic and Jew.

#### Celebrate Long Pastorate

Dr. William D. Maxon has just celebrated his 30th anniversary as rector of Christ Episcopal church. Only one other Episcopal minister, Dr. S. S. Marquis, has been in Detroit for a longer period, and the latter preceded Dr. Maxon by only a few months. Dr. Maxon looks the distinguished churchman that he is, a courteous and kindly gentleman.

#### Rabbi Takes Vacation

Rabbi Leo Franklin of Temple Beth El is enjoying a Sabbatical year out on the Pacific coast. During his absence his associate, Rabbi Fram, is carrying on the Temple services with an occasional guest preacher from afar.

#### Church Council Plans Campaign

The Detroit council of churches will hold its 10th annual banquet in the Masonic temple, Jan. 10, with Bishop Francis J. McConnell as speaker. The council is planning a crusade for evangelism, which is to culminate on Easter Sunday. Dr. John Timothy Stone will speak under the council's auspices at Christ church, Cranbrook, Jan. 21. On Jan. 27, there will be a mass meeting for all crusaders when Fred W. Ramsey, successor to Dr. John R. Mott as general secretary of the Y. M. C. A. will speak. Secretary Ralph A. McAfee of the council of churches is proving himself a virile upstanding likeable brother.

EDGAR DEWITT JONES.

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By A. D. Belden, Pastor of Whitefield Tabernacle, London. Mr. Belden's skill in attracting young people has helped him in his distinguished ministry and in the writing of this brilliant book, which has already a wide circulation in Great Britain. Some of the subjects discussed: The nature of God; the supernatural in life; Religion and Sex; the Problem of Suffering and Sin; the Riddle of Life. The author's solutions will enable the earnest seeker after truth and the honest doubter to find the secure footholds of faith. (\$1.50)

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By M. Phelan. In this edition Mr. Phelan takes cognizance of more than twenty-five new religious groups and sects. The latest statistics of all American denominations are given, a brief statement of their doctrines, and in many instances an analysis of the things that distinguish one body of worshippers from another. (\$1.35)

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of the Salvation Army. A member of the high council is reported as saying: "It is unfortunate that this crisis has arisen during the lifetime of the General when it could have been so easily avoided. But while sympathy goes out to him, calm judgment for settlement of the future of the Army must supersede the more human factors. We must view the situation not

from the aspect of one man but from that of the whole Army." The American delegates emphatically assert that they feel that the American Army must have freedom as a means of expressing itself.

#### Dr. Hillis Still in Critical Condition

It is reported that Dr. Newell Dwight

Hillis, who suffered a paralytic stroke three weeks ago, is slightly improved, but is still in a critical condition.

#### Death of Dr. Walter Calley, Retired Baptist Leader

Rev. Walter Calley, who was the first general secretary of the Baptist Young People of America, and for years a pastor

## Special Correspondence from Indiana

Indianapolis, January 1, 1929.

THE HOOVER wave swamped the rebellious minority of reforming citizenship in Indiana. The Watson-Robinson-Jackson coterie are still in power in state politics. They opposed Hoover in the primaries, supported

#### The Old Gang Stays in Power

him in the election and were saved by the dry, anti-Catholic vote that went to him across party lines. Thus again one of the paradoxes of politics—the Hoover virtues, dry conviction, religious prejudice and ku klux bigotry, combined to save both prohibition and one of the worst political state machines in the country. Major Jackson goes from the state house back to his law offices as discredited as was his predecessor McCray when he returned to his stock farms from Uncle Sam's big prison in Atlanta. But one of his crowd sits in his place of former power, and "birds-of-a-feather" Robinson goes back to the senate for six years. The opposition ticket was strong and clean but it bore, in its campaign temper, the image of Taggartism, and there is no redeeming power in that image. It would be easy, but untrue, to say "Indiana is corrupt and unashamed." There has been corruption but there is shame. The citizenship is not corrupt—it is provincially virtuous and without conviction on the larger moral issues. Its ardent and American Protestantism was easily misled by the ku klux, and its partisan enthusiasms have been easily mobilized with appeals to the virtue of loyalty by the Taggarts and Watsons. A majority of the Hoosier voters still think a bad republican better than a good democrat, and the best of democrats still think the man who once led them to victory is immune from moral criticism because of that victory. The Hoosier average in personal morality is high—in social and civic morality it is low. It is puritan, Protestant, dry, with all the vices of its virtues.

\* \* \*

#### Indianapolis Turns Toward the Light

Urban civic morality seems, in the case of the chief Hoosier city, to be superior to that of the rural part of the state. Real estate, the million population club, more and worse (from a labor viewpoint) factories, and bank clearances interested this thriving internal metropolis more than did the question of who ran its municipal affairs. "Bigger" was the pass word to civic approbation, but "bigger and better" was looked upon as slightly mollycoddle. The county treasurer had been cleaning up a cool hundred thousand a year from use of the people's money because "there was

no law to prevent." That was the level of business conscience among so many that when this official, now become banker and big business man, made a bid for the mayor's chair his successes purged all his delinquencies and he was elected by the vote of business and the ku klux, the "respectable" church vote going largely with one or the other but through both for him. Then when the legal graft that paid so well in the treasurer's office was turned into the worst sort of old-time political graft in the city's administration, the solid moral virtues of puritan and personal righteousness were aroused. The mayor's conviction was followed by an overwhelming vote for the city manager form of government, the rascals were ruthlessly turned out of the city council chambers and a committee of good citizens took charge of the municipal government pending the date when the law will allow the change to the city manager plan. During this time the city has had one of the best administrations in America and those who are making it are only too eager to relinquish their powers to the newest experiment in municipal democracy. The million population club is as dead as the dodo, the employers' association has toned down its militant secretary, and "better" has become a heroic word in civic nomenclature.

\* \* \*

#### The Shumaker Case

Militant Anti-saloon league superintendent Shumaker is still on the job, but the governor's pardon did not free him from the anger of one Arthur Gilliom, now ex-attorney general and defeated candidate for the United States senate. Inveterate in his hate of this doughty enemy of rum runners, he denied the governor's right to pardon in a case of contempt and now has his enemy in again under sentence from the state supreme court. The fighting doctor lost no little admiration when he appealed to the governor for a pardon instead of gladly taking up his cross in the state prison for sixty days. He had been accused of accepting ku klux support and of never having displayed much moral indignation over party corruption so long as the corrupters were safely dry. His personal friendship for Senator Robinson, dry shouter and chief defender of bootleggers among the legal fraternity, together with the fact that Governor Jackson's dryness seemed to purge most of his political sins, gave to his enemies just the stick they wanted. To ask, and to receive, from the retiring governor a pardon, smacked less of the heroic than had his attacks upon rum. It is said that family apprehension of social disgrace prevailed over his own will to make the sacri-

fice. Be that as it may, Mr. Gilliom contended that a governor cannot pardon for contempt and that the will of the offended court is inexorable and without benefit of mercy. Contempt is lese majeste where the court "can do no wrong"; the court alone can pardon its own offended dignity, and by a majority of one Indiana's supreme court relentlessly sends Dr. Shumaker to prison. It has been most interesting to see how liberal journals, which damn courts for arbitrary and tyrannical action, have "written up" the Shumaker case; most of them have found it difficult to see any martyrdom in a dry leader or to plead his case even though it has been notorious among cases of judicial prejudice, and was so denounced in the minority opinion. On the other hand it has been quite as interesting to see how ultra-respectable bone dry journals have treated it; it has been impossible for them to criticize courts or to agree with this decision, so they have passed it up with small news notice and either wishy-washy or no editorial comment.

\* \* \*

#### And So Forth

Bishop Edgar Blake of the Methodist church has won for himself a larger esteem in the hearts of church unity enterprises than any bishop in this area for many years. Indianapolis has four bishops, all efficient as directors of the enterprises of their own denominations. Bishop Blake sees religious opportunities beyond the borders of his own ecclesiastical domain. . . . The United Christian missionary society (Disciple) is very happy in its new headquarters. They refurbished the abandoned College of Missions building and made it attractive inside; its position in the far-out suburb of Irvington makes it attractive in its removal from the noise, crush and hurly-burly of a downtown office. . . . Why should church boards or any other businesses that are not local cling to the fiction that downtown offices have advantages? It is a fiction that will not bear analysis. The advantage is all with the out-of-town location—less noise and dirt, more sunlight and fresh air, and therefore better working efficiency is to be found in the country places. The Anti-saloon league sets the model by sticking to the little town of Westerville. . . . There was not room for the housing of the Disciple boards of education, temperance and social welfare, Christian unity and the new board of pensions, with the U. C. M. S., so all these are getting together in the spick and span new chamber of commerce building. It is to be deplored that quarters for all cannot be found under one roof. A better symbolic unity would promote a better organic unity.

ALVA W. TAYLOR.

which position he held for five years. During his pastorate at Cambridge, Mass., he was a leader in the founding of the Prospect Union institution for the education of working men, which was carried on in connection with Harvard. He was the author of several books. Dr. Calver

*Chicago, January 3.*

Nineteen ministers of the state church, all of them residing in Copenhagen, are circulating a plea for disarmament among all the ministers and bishops of the state church. The 19 ministers intend to make it clear to the Danish public what position the Danish church takes on the question of defense and military preparation. The complete list of names has not yet been published, but many of the ministers have signed the plea. Several well-known bishops and ministers have, however, voiced their opposition to a plea for disarmament, and the conservative newspapers are now using these voices of

PETER GULDBRANDSEN.

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retired from active ministerial service in 1917 because of poor health.

#### Professor Barnes Stirs Up Much Comment

Interviewed as to their views on the question of the need of a new religion argued by Prof. Harry Emerson Barnes, of Smith college, a number of New York ministers expressed themselves as opposed to the Barnes view. Rev. Christian F. Reisner charges Dr. Barnes with being "unfair, because he is not familiar with modern theology." Cardinal Hayes said that "true religion reveres true science, rejoicing in its unfolding of the beauties of nature because it makes manifest the omnipotent intelligence of God." Dr. John Haynes Holmes agrees that "we should have a religion to fit our times." Dr. H. E. Fosdick remarks that "It is the little minds in both camps who cause most trouble. The foremost religious minds are becoming more scientific and the fore-

most scientific minds are becoming more religious." Asked his opinion of Dr. Barnes' statement that there is no such thing as sin, Dean Shailer Mathews, of the University of Chicago, said: "Yes, there is still such a thing as sin in the world. It doesn't matter how you describe it, but it exists." According to Dr. Franklin D. Barker, of the department of zoology at Northwestern university the discussion of sin is a matter of philosophy and not of science, and therefore Dr. Barnes was out of his field in introducing it. "We know that crime and immorality exist," he said, "no matter how they are described. Science is making great headway against them, however." Rev. John Timothy Stone commented on Dr. Barnes' statement: "Well, all I want to say is that I know I'm a sinner whether Dr. Barnes is or not."

#### Have You This Issue of The Christian Century?

A request comes to the office of The Christian Century from a university library for a copy of the issue of June 7, 1928 of this paper. It happens that our files lack extra copies of this number. If any of our readers can supply this issue, the favor will be appreciated. Please send to circulation department of the "Century" at 440 S. Dearborn St., Chicago.

#### Death of Dr. James G. Bailey, Religious Editor

Rev. James Garfield Bailey, editor of the Presbyterian Magazine, New York, died Jan. 5 after a brief illness. His death is attributed to exposure suffered during the spectacular fire in the uncompleted Riverside Baptist church, two weeks ago.

#### Appoint New Bishop for Churches in Europe

Rev. Nathaniel S. Thomas, former Episcopal bishop of Wyoming, has accepted appointment as bishop-in-charge of

American churches in Europe for 1929, succeeding Rev. William Lawrence who until recently had charge of this service. Bishop Thomas resigned as bishop of Wyoming in 1927, and is at present in residence at Palm Beach, Fla.

#### Two Presbyterian Pulpit Changes

Rev. James W. Dean, for the past ten years pastor of the Dayton Avenue Presbyterian church, St. Paul, Minn., closed his ministry there Jan. 1, to accept the leadership of First Presbyterian church, Canton, O. Rev. C. Lansing Seymour, for seven years minister at Central Presbyterian church, Buffalo, N. Y., has resigned and will leave that field April 1. Dr. Seymour built up one of the largest men's classes in western New York, and is a popular radio preacher.

#### Cornell College Raises Large Fund

Midnight of Dec. 20, 1928, marked the close of the Cornell college campaign for increased endowment, with a total pledged amount of \$1,600,087—\$37 more than enough to validate campaign pledges. This sum includes the \$500,000 from the General Education board.

#### Testimonial Dinner for Dr. E. Stanley Jones

A committee of invitation representing 24 metropolitan, national and international organizations had in charge the testimonial dinner given at Waldorf-Astoria hotel.

#### BRITISH TABLE TALK

(Continued from page 85)

Mayor's fund. . . Messrs. Vickers, Vickers-Armstrongs, and Cammell Laird have formed a big steel merger. Not being an admirer of these concentrations, I cannot rejoice in the process, whereby more and more power is gathered into a few hands. . . The wreck of the Celtic has made many of the Congregationalist pilgrims reach with deep sympathy Captain Berry, who was their courteous skipper last year. . . The season to which tradesmen look for great returns must have taken its character this year from the king's illness; the customary mirth has been subdued, although the court has done its best to carry on and to encourage others to do so, there has been an inevitable absorption of mind which shows itself in the mood with which we approach Christmas. The grey and cloudy world without at the present moment is in sympathy with that mood. . . There is still a vast amount of space devoted to the test matches. We appear to be winning, but two mighty nations, England and Australia, are greatly exercised or supposed to be, as to whether Kippax was bowled or not by a fall, which hit his leg and afterwards did, or did not, knock off a leg-bail. To be quite frank, I doubt whether the papers are not regretting the provision they made for these matches. . . Sir Austen Chamberlain on his return from the council of the league issued some noncommittal words upon the question of the Rhineland occupation. . . The German war novel, "The Case of Sergeant Grischa," is widely read and admired. A company of Yorkshire Rotarians have laid a wreath on a German war memorial.

EDWARD SHILLINGTON

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# METHODS OF PRIVATE RELIGIOUS LIVING: By HENRY NELSON WIEMAN

Perhaps the most important constructive book in the field of religion published last year was Professor Wieman's "The Wrestle of Religion With Truth." He was at once recognized as a prophet. The value of his work is due to the fact that he is a master of philosophical knowledge, with the point of view of a trained scientist, yet with the belief that religion is the most important thing in life. What he is striving for is an interpretation of religion entirely in accord with the "facts" of science. There is a religion, he says, which "insists that facts are far more important than any cherished mistaken beliefs, no matter how unpleasant the facts and how delightful the beliefs." "Religion is man's endeavor to adapt himself to the facts of existence."

In his new book, "Methods of Private Religious Living," Dr. Wieman brings to the test of actual living his theories of religion. In writing the book, he had frequent conferences with such men as Dr. Edward Scribner Ames, Prof. Gerald Birney Smith and Prof. Theodore G. Soares, of the University of Chicago, and checked up with them the "methods" of living which he had found helpful. Some themes discussed in the book are "Private Worship," "Religious Release of Energy," "Finding Joy in Life," "Meeting a Crisis," and "Reconstructing Society." Its practical character is going to make this book the leader among religious books during 1929. (\$1.75)

Professor Wieman's other two books, "Religious Experience and Scientific Method" (\$2.25) and "The Wrestle of Religion With Truth," (\$2.50)

## OTHER NEW BOOKS THAT ARE TAKING A GOOD LEAD

### The Motives of Men

By George A. Coe

"A frank and searching inquiry into the causes of that critical, cynical, disillusioned and more or less materialistic attitude toward mankind and life that is characteristic of this present age," says the New York Times of this book. Dr. Coe is a thoroughgoing realist, yet his book is hopeful in tone. (\$2.25)

### Humanism and Christianity

By Francis C. McConnell

"Do Christianity's beliefs, rituals, institutions and practices work out generation by generation, to the higher good and advantage of its adherents?" is one of the questions Bishop McConnell is asking in this new book. Chapters on "The Church and the World," "Christian Intolerance," "Society and the Higher Individualism," "Human Nature and Divine," etc. (\$1.75)

### The Humanity of God

By John Wright Buckham

As religion cannot be taken out of the realm of human life because our affections and obligations are there, so for that reason a human term is the best expression of God. "A book that brings deep comfort and warm nurture to our faith," says the Baptist. (\$2.50)

### Affirmative Religion

By Winfred Ernest Garrison

There has been a tendency on the part of some to feel, now that science and criticism have done their work, that "there is not much left" to our religion. But Dr. Garrison's view is that just because of the service of science and criticism we have a greater, more vital religion. (\$2)

### Jesus on Social Institutions

By Shailer Mathews

Picturing Jesus against the background of his revolutionary times, Dean Mathews shows him seeking to bring in the new day rather by making the dominant note in the lives of men love and good will. Jesus had to do with individual attitudes, rather than with society and its institutions. (\$1.50)

## MORE BOOK TESTIMONIES: What they have read and enjoyed during the past year:

### Rev. Ernest Fremont Tittle

About Ourselves, Overstreet (\$2.50)  
Science in Search of God, Mather (\$2)  
The Motives of Men, Coe (\$2.25)  
The Religion of Jesus, Bundy (\$3.50)  
Philosophy, Bertrand Russell (\$3.50)  
Does Civilization Need Religion, Niebuhr (\$2)

### Rev. Edgar DeWitt Jones

The Impatience of a Parson, Sheppard, (\$2)  
Preaching Values, Luccock (\$2)  
Shoddy, Brummitt (\$2)  
Christ at the Round Table, Jones (\$1.50)  
Old Faith and New Knowledge, Snowden (\$2.50)  
Reality in Worship, Sperry (\$2.50)  
The New Quest, Jones (\$1.75)  
The Outlawry of War, Morrison (\$3)  
John Bunyan, Griffith (\$3)  
Masks in a Pageant, White (\$3)  
Abraham Lincoln, 1809-59, Beveridge (\$12.50)

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New York, the evening of Jan. 11. Dr. John H. Finley, of the New York Times, presided and introduced Dr. Jones.

#### Speakers at U. of C. Chapel

Dr. Charles W. Gilkey, dean of the University of Chicago chapel, announces

as preachers at the chapel during the winter quarter: Jan. 20, Rev. Miles W. Krumbine; Jan. 27, Dr. Harry Emerson Fosdick; Feb. 3, Rabbi Stephen S. Wise; Feb. 10, Dr. Robert E. Speer; Feb. 17, Rev. C. W. Gilkey; Feb. 24 and March 3, Rev. C. E. Jefferson; March 10, Bishop Freeman; March 17, Rev. R. W. Sockman.

## Special Correspondence from Minnesota

*Minneapolis, January 2.*

ALTHOUGH the schools and university were not closed early, as in some parts of the country, because of the so-called influenza epidemic, it played havoc in our state over the holiday season. Many public gatherings suffered in attendance, and a number of churches abandoned the regular Christmas entertainments. The shoppers, however, seemed little affected, and the twin cities of St. Paul and Minneapolis were brilliantly lighted and decorations were even more in evidence than in former years. The new 32-story Fosshay tower was loaded with ten tons of bunting and with festoons of red and blue lights.

#### A Municipal "Messiah"

On Sunday, Dec. 23, the Federation of Churches arranged a performance of the "Messiah" at the city auditorium. Stanley R. Avery was the conductor and the music was provided by members of the Minneapolis symphony orchestra. Dr. Phillips E. Osgood, rector of St. Marks and the president of the federation, was chairman and gave the message. Fifty church groups were represented. As an initial effort to promote a civic celebration it was a great success. The oratorio was preceded by a memorial service to Arthur F. Benson, chairman of the municipal organ committee and a prominent figure in local religious circles, whose death occurred recently.

#### A Testimony Dinner

Mr. E. J. Couper, an outstanding Christian layman and the president of the Minneapolis Y. M. C. A. for eleven years, was honored by a banquet at the Nicollet hotel on Dec. 18. While Mr. Couper's work for the local Y is noteworthy—the present building owes no small part to his energy in raising over a million dollars in 1916—his civic spirit, together with his loyalty to every enterprise associated with the kingdom of God, makes his nearly fifty years residence in Minneapolis a splendid example of noble manhood.

#### The Visit of Halide Edib

The woman who is advertised as "The Jane Addams of Turkey" lectured to large audiences in the twin cities in December. Perhaps it was the diffidence of the lady that made the talk largely an abstract comparison of the old and new in her country, but many of the audiences would have welcomed an account of her own struggles, and the recounting of her personal experiences during the dramatic changes of these last years in Turkey.

#### Jubilee Mass Broadcast

The silver anniversary of Father Schumacker, president of St. Thomas college, St. Paul, was celebrated in ceremonies that lasted over three days, and brought together many notable leaders of the Catholic church, including the Rev. William Conner, president of Notre Dame university, Bishop Kelly of Winona, and Archbishop Dowling of St. Paul. The high mass which ended the religious services was broadcast over WCCO on Dec. 18—the first time such a service has been given over the radio in the northwest.

W. P. LEMON.

### BOOKS RECEIVED

- The Spiritual Message of Great Art, by F. D. Kershner. Meigs Publishing Co., \$2.00.  
 Historical Readings in Nineteenth Century Thought, edited by W. P. Hall and E. A. Beller. Century Co., \$1.75.  
 Dr. G. H. Morrison: The Man and His Work, by Alexander Gammie. James Clarke & Co. 5/.  
 Men and Movements in the Church, by F. A. Iremonger. Longmans, \$1.75.  
 The Philosophy of Religion, by E. E. Richardson. Judson Press, \$1.50.  
 The Secret of a Quiet Mind, by John S. Bunting. Revell, \$1.25.  
 This Dreamer, by James I. Vance. Revell, \$1.50.  
 The Making of a Great Race, by Edward A. Steiner. Revell, \$1.75.  
 Across the World of Islam, by Samuel Z. Zwemer. Revell, \$4.00.  
 Fascism, by Milford W. Howard. Revell, \$2.00.  
 The Strike, by E. T. Hiller. U. of C. Press, \$2.50.  
 Princes of Christian Pulpit and Pastorate: Second Series, by H. C. Howard. Cokesbury, \$2.50.  
 Middletown: A Study in Contemporary Culture, by Robert and Helen Lynd. Harcourt Brace, \$5.00.  
 An Anthology of Recent Philosophy, by Daniel S. Robinson. Crowell, \$4.00.  
 A Child's Garden of Song, by Edith Thomas and E. Hershey Sneath. Century, \$1.50.  
 Carlyle's Theory of the Hero, by B. H. Lehman. Duke University Press, \$2.50.  
 Major Problems of Democracy, by Seba Eldridge and C. D. Clark. Century, \$1.80.  
 How One Man Changed the World, by F. Q. Blanchard. Pilgrim Press, \$1.50.  
 Are There Too Many Churches in Our Town? by E. C. Carter. The Inquiry, \$1.25.  
 The Peep Show, by Alice Dudeney. Putnam's, \$2.50.  
 The Molehill, by Alice Ritchie. Putnam's, \$2.50.  
 Mrs. Dalloway, by Virginia Woolf. Modern Library, 95 cents.  
 Peder Victorious, by O. E. Rolvaag. Harper, \$2.50.  
 Goin' Home, and other Plays, of the 1827 contest. Longmans, \$2.50.  
 God of the Lightning, by Maxwell Anderson and Harold Henderson. Longmans, \$2.50.  
 The Decline of the West, Vol. II, Perspectives of World History, by Oswald Spengler. Knopf.  
 The Changing Family, Social and Religious Aspects of the Modern Family, by George Walter Fiske. Harper, \$2.25.  
 Church Year Sermons, by Thomas Sims. Revell, \$1.75.  
 Gold Bullets, by Charles C. Booth. Morrow, \$2.50.  
 The Burning Ring, by Kay Burdekin. Morrow, \$2.50.

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"Shoddy versus wool—in life as in cloth"



# SHODDY

BY DAN BRUMMITT

is perking up its head again.

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comes this

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